

A

Christian Legacy;

Consisting of two Parts:

- I. } } A Preparation for
Death.
- II. } } A Consolation a-
gainst Death.

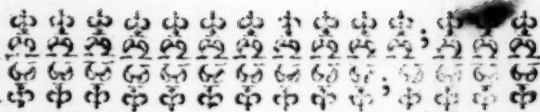
*Nullum sacrificium est Deo ma-
gis acceptum quam Zelus
Animarum. Greg. Mag.*

I Cor. 10. 17, 18.

*He that glorieth, let him glory in
the Lord; for not he that com-
mendeth himself is approved, but
whom the Lord commendeth.*

By EDWARD HYDE, Dr.
of Divinity, and late Rector Re-
sident of Brightwell in Berks.

Printed by R. W. for Rich. Davis
in Oxon. 1657.



To the Reader.

Christian Reader,



When first made a Member of *Christ*, (though it were at the very entrance of your *life*) you did then receive your summons for *death*; for you were *baptized into the death of Christ*, buried with him by baptism into death, *Rom. 6. 3, 4.* And that same Baptism, as it still gives you a *Rejoycing in Christ Jesus our Lord*; so it bids you, by *That rejoycing to die daily*, *1 Cor. 15. 31.* And indeed you are not *fit to live*, till you

are

To the Reader.

are prepared to die. You are not truly fit to live, unless you live to God; and if you live unto him, you cannot be unprepared to die unto him. The *Man* lives to himself, and dies, as he lives, to his own corruption; but the *Christian* lives to his *Saviour*, and accordingly dies to his glorious *Resurrection*; For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; And whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lords, *Rom. 14. 7, 8.* It is a great priviledge to live to *Christ*; but a far greater priviledge to die to him. By living to *Christ* you get the victory over your enemies, and the terrours of their insolency; but by dying to him, you get the victory over your self, and the terrours of your own conscience: By living to *Christ* you get the conquest over life; but by dying to him, you get the conquest over death: Neither shall the world

To the Reader.

be able to make you live *unquietly*; nor the *Devil* be able to make you die *uncomfortably*. So that if you do not want the *preparation* for death, you cannot want the *consolation* against death: And in this respect it were much to be wished, *That all the Lords people were Prophets*, or if they had rather, *Preachers*, to reason with themselves, as *S. Paul* reasoned with *Felix*, of *Righteousness*, *Temperance*, & *Judgement* to come, *Act. 24. 25*. That all their *Trembling* or *Quaking*, might begin and end *here*, and none remain till *hereafter*: The *reasoning* about *Righteousness*, how it would confound our misdemeanours against our *Brethren*? The *reasoning* about *Temperance*, how it would confound our misdemeanours against our *selves*? The *reasoning* about *Judgement* to come, how it would confound our misdemeanours, or rather outrages against our *God*? All these would be speedily confounded by such kind of
reason-

To the Reader.

reasonings, though all have been such as have affrighted *Earth*, and amazed *Heaven*. And truly much better were it, that our reasonings should confound our misdemeanours, then that our misdemeanours should confound us; and make us even ashamed, with *Josephs* Brethren, to see the face of our own Brother in this world, and much more afraid, with *Israels* enemies, to see the face of *God* our *Father*, in the world to come. However, whether we will thus turn *preachers* or not unto our selves, yet it is not to be denyed but there are some men who are bound to *preach*, not only to themselves, but also to others; according to that charge committed to them, and that trust reposed in them, *Luk. 22. 32. Et tu conversus, confirma Fratres: And when thou art converted, strengthen thy Brethren*; For that *Minister* is not truly thankful to *God* for his own *conversion* and *confirmation*, who makes

To the Reader.

makes it not his chiefeſt buſineſs to
convert and to confirm others.

Knowing therefore the terrour of the
Lord, we perſwade men, 2 Cor. 5. 11
They that moſt know the terrour of
the Lord, ought moſt to perſwade
men, to be ready to appear before him
that they may not be terrified at his
appearing; and they moſt know the
terrour, who moſt know it not only
Rationally or Doctrinally by their ſtu-
dies, and contemplations, but alſo
Experimentally or Practically, by the
ſummons, and by their ſufferings: For
as ſickneſs is a ſummons unto death,
is ſuffering an experimental dying.
Thoſe therefore who have moſt felt
either ſickneſs or ſuffering, have (in a
probability) moſt known the terrour
of the Lord, and they ought moſt to
perſwade men; Under the notion of
ſickneſs, the Author of this ſmall Treatiſe
may own to know the terrours of
the Lord; for he looks on himſelf as
one newly come from the dead, and

To the Reader.

yet still *going to the dead*; and therefore the fitter to put others in mind of *dying*: nor is he troubled that his *writing* is so full of *weakness* and *infirmity*, which is the Indisposition of his *body*, if it may be thought full of *conscience* and empty of *curiosity*, which is or should be the Disposition of his *soul*; For it is proper for a sick mans *hand* to sympathize more with his *heart* then with his *head*, and to delight rather in lineaments of *reality*, then of *phantasy*: Wherefore you may here expect such a *hand-writing* as appeared to *Belshazar*, *Dan. 5.* which sets down nothing but *Numbering*, and *Weighing*, and *Dividing*; *Numbering* of your *daies*, *Weighing* of your *sins*, and *Dividing* of your *self*. This is like to be the main subject of the first part of the *Legacy*, which is to be the *preparation for death*; after these (God enabling) shall follow several *comforts* and *consolations*, 1. Against *sickness*, which numbereth your *daies*.
2. Against

To the Reader.

2. Against *Judgement*, which will number your *sins*. 3. Against *Death* which will divide your *soul* from your *body*, and bring it to *Judgement*: And these are intended for the second part of the *Legacie*, as the *Consolation* against *death*: God make both these as they are intended, to him that *writes* them, and to those that shall *read* them. So prayeth,

Yours in our common Saviour

E. H.

Errata.

P Ag. 4. l. 6. *stud'es*, r. *studie*; p. 10. l. ult. *man*, r. *for man*; p. 73. l. 21. *Scil. Bonam*, r. *scil. Bonav. (sc. Bonaventur)* p. 128. l. 12. *cute*, r. *cur*; p. 192. l. 24. *to him*, r. *to have*; p. 231. l. 13. *now here*, r. *no where*; p. 345. l. 18. *but most worthy*, r. *but more unworthy*; p. 364. l. 13. *Common-Law*, r. *The Canon-Law*.



The Preparation for Death ;
consisting of Three Chapters,
Mene, Tekel, Peres ;

Mene, or Numbring of your Daies.

Tekel, or Weighing of your Sins.

Peres, or Dividing of your Person.

CHAP. I.


Mene, or Numbring of your Dayes.

Consisting of four Sections ;

1. Of *mans Mortality* and *Immortality*.
2. Of the *Knowledge of mans mortality*.
3. Of *mans Vanity*, and the *Knowledge* thereof.
4. Of the *Difficulty, Necessity* and *Excellency* of *that knowledge*.

SECT. I.

Of *Mans Mortality* and *Immortality*.

 **M**ANS Life is but a *Race* of mortality, and is then only well *Run*, when it comes to a blessed *End*. Others may run *Faster*, but he makes the best *Speed*, that first gets to *Heaven* : So run

B

that

that ye may obtain, 2 Cor. 9. 24. Now a Blessed Immortality may be obtained two waies. 1. In Affection, 2. In Fruition; This latter is to be expected at Gods leisure, but the former cannot be too soon obtained; The very first step of Mortality should thus tend towards Immortality; For as many of us as were baptized into Jesus Christ, were baptized into his Death, Rom. 6. 3. when we were yet scarce entred into our own Life, we were Baptized into his Death: which shews, that in truth we were not so much born to live, as we were born to die; Well the man may think himself born to live, but sure the Christian (that is baptized into the Death of Christ,) must know that he was born again, only to die. For thus we all brought a body of death with us into the world, Rom. 7. 24. as well as a breath of life, Gen. 2. 7. And must therefore learn to dye in the beginning, as well as in the end of our daies: Saint John saith of himself, And when I saw him, (that is Christ,) I fell at his feet as dead, Rev. 1. 17. So is it with us, when we truly see Christ, we fall down at his feet as dead, and yet do not lose our Station, but only mend it. For whereas before we stood in our selves, by thus falling we stand in our Saviour.

No Christian is a loser by being dead with Christ, no more then Christ was a loser by his own death : For indeed, death is the only way for them both, to a Joyful Resurrection : I am He that liveth, and was dead, and behold I am alive for evermore, Rev. 1. 18. The Death was but for a short time, but the Life is for evermore ; This is such a Funeral as ought to be kept without Mourning, and is better solemnized with Joy and Triumph, then with Sorrow and Lamentation. For this Mortal must put on Immortality here on Earth, or it will not be fit to put it on hereafter in Heaven; This Mortal must put on Immortality, before it put off it self; Immortality in Affection, or it will never put on Immortality in Fruition.

SECT. II.

Of the Knowledge of mans Mortality.

THE Knowledge of Mortality is more then a Science, it is also a Sapience ; O that they were Wise, that they understood This, that they would consider their latter end, Deut. 32. 29. Here is Sapience and

Science Joyned both together : *Sapience* is a knowledge of *Principles*, *Science* is a knowledge of *Conclusions* ; This knowledge of Mortality is *Both* ; Teaching a man to joyn his last *Ending* to his first *Beginning*. The serious studies of *Mortality*, will make a man in His *Moment* to imitate *God* in his *Eternity*. It will make us *Alpha* and *Omega* in our *Nothing*, as *God* is , in his *All*. So to think of our *First*, as to think of our *Last*. For this is for a man to consider his latter *End* : To know the greatness of *Mortality* he is under, from *within* him, from *without* him, from *above* him, from *below* him : from *within* him, by the contradiction of his *nature* , those irreconcilable contrarities in his *constitution* ; From *without* him by the *Contentions* and *Violences* of wicked men , his *irreconcilable* Enemies ; who as wicked men , have their feet *swift* to shed blood ; and as *Enemies*, will yet make them *swifter* to shed his blood ; and as *irreconcilable* Enemies , will not give over that *swiftness*, till they have shed it : From *above* him, The *God* of heaven calling for his *Breath* , which he did but lend him for to *Run* his *Race* : From *below* him , The *Devils* of Hell sorry to see him *Running* towards *Heaven* if he be Tending thither, and

Numbring of your Daies. 5

so desirous to interrupt his course, or glad of his running towards *Hell*, if his *Race* tend that way, and so willing to Precipitate and Hasten him *thither*.

This consideration of *Mortality* is fully expressed by the *Psalmist*, as it ought to be Practised by us, *Psalm*. 39. 5. *Lord let me know mine end, and the Number of my Daies*: so the *Septuagint*, *The Number of my Daies*: you cannot know a *Number* without Joyning the *First* and the *Last* unites both together. So is it also in knowing the *Number* of your *Daies*, you must take in your last day, or you cannot have your full *Number*: *Omne crede Diem tibi diluxisse supremum*: But the *Hebrew* saith, *The measure of my Daies*, now a *measure* is in continued quantity, but *Number* is in discrete quantity. It seems it is not yet fully Resolved in the *Text*, by what quantity the length of mans life is to be taken, whether by *Magnitude* or by *Multitude*; For if it be taken by *Magnitude*, it is so small a measure that it may seem almost indivisible, but a span long; And yet even so, it is rather taken by *Multitude*; for, what is a span but a *Multitude* in *Magnitude*, the space betwixt the thumb and the little finger, when they are severally extended to

make one *measure* ? And therefore the *Septuagint*.saith, *Behold thou hast made my daies old* : Such as are already *past* and *gone* ; For whiles tis yet *passing over* , it is *no day*, you have but only the *present minute* of it ; when you have the *whole day*, you have *nothing* left, it is *gone* before you can have it : So is your *life* , it is but a *minute* whiles you have it , and if it be *more*, you have it not : It is *gone* before it comes to be *more*, or can be *more* in your *Account*. And therefore in this case of *Numbring* our *Daies*, we must fetch our *Arithmetick* from *Heaven* ; no *Artist* on *Earth* can teach it us, but only the *Spirit of God* ; so teach us to *number our daies* , Psal. 90. v. 12. A very *Unquoth Arithmetick* , to *number* that which is *not* ; To *number daies* whiles they are yet *Passing* , which cannot properly be *numbred* till they are *Past* : And yet without this *Arithmetick* there is no applying the *Heart unto wisdom* : *Diu Fuit, non Diu Vixit*, He had a long *Continuance*, but he had a short *Life*, is true of every one that *Numbers* not his *Daies* till they be spent. Here must be *Numerus Numerans* , before *Numerus Numeratus* ; The *Number Numbring*, before the *Number Numbred*.

God

God Numbreth the stars, and calleth them all by their Names: Yet the stars first Are, before they are Numbred. But man Numbreth his Daies before they Are: The Number is before the thing Numbred. He Numbers not what is past, that he may prolong, but what is to come, that he may Redeem his time: And it neerly concerneth him so to do, for his Daies are like a shadow that declineth, Psal. 102. 11. The shadow when it is declining waxeth longest, for the Sun is setting: but then presently it waxeth nothing, for the Sun is set. So is the life of man, as a shadow, (nay as the dream of a shadow,) it never seemeth long, till it is declining: and then, in a short time it is nothing at all: wherefore it is all one for a man to measure his shadow, and to measure his life, Both then being of shortest continuance, when of longest extension: which made the Psalmist desire above all things to know his frailty, Ps. 39. 4. That I may know how Frail I am: or according to the Hebrew, of what Time or Age I am; which is thus glossed by Aben Ezra, How long I shall stand among the Inhabitants of the Age. Not one word of the gloss, but reads a large Lecture of Humane Frailty; How long I shall stand: To wit, thus totter-

ing and shaking, ready every minute to fall and tumble into my Grave: *Among the Inhabitants*, such as are to be turned out of doors at the pleasure of their *Land-lord*; *Of the Age*, which is alwaies going away, and to be known only by its *suecession*, not by its *continuance*: This is the true way to keep me from being one of those who are called *Viridi Tempore*, or *Homines Seculi*, Psal. 17. 14. *Men of the Age*, or *men of the Times*; even to think mine own life in this to be like time, that it is of no *consistency*, to be measured only by its *succession*, not by its *continuance*. Every man is *Vir Seculi*, a man of the times in his condition; but it is only the wicked worldling is so in his conversation. *Dupliciter Aliquis est in seculo, per corporalem Presentiam, per mentis Affectum*, (saith Aquinas) *A man may be said to be of this world in two Respects*, either for the presence of his Body, or for the Affection of his soul: All men alike are of the world in the first Respect, but only wicked and ungodly men in the second: For he that knows himself a son of *Eternity*, will scorn to make himself a slave of time. Shall my soul submit to my bodies *Vanity*, because my body is made capable of my souls *Eternity*? Oh no; Rather

Numbring of your Daies. 9

ther let *Eternity* pass from the *soul* to the *body*, then *Vanity* pass from the *body* to the *soul*; That was taken from the *Earth*, the proper place of *changes* and *chances*, but This came from *Heaven*, where is neither *chance* nor *shadow of change*: For if I would have God Remember my *Time*, I must remember his *Eternity*: Remember how short my time is, Psal. 89. 47. Remember how I am as the *Age* or *Time*, (so the *Hebr.*) That is, alwaies passing away: The *Chaldee Paraphrase* thus: Remember that I am created or made of *dust*: There's the cause of this *Fluxus in corpore*, of the *Seculum* or *Age within us*, whereby our bodies are alwaies in motion, never at rest: For like as *Saint Augustine* ingenuously confessed time from the first instant of the *creation*, yet because he could not place any *succession* in the *Heavens*, before they were distinguished and had an orderly motion, he placed it in the *Angels*, saying, There was *successio in mente Angelica*: *succession in the mind of the Angels*. So may we say, were there no *Time*, no *Age without us*, There would be *Time* and *Age within us*: For there would be *motion* in the bodies of men; and wherever there is *motion*, there must be also *Time* to number the parts of that *mo-*

tion. There is therefore time *within us*, because of the continued motion of our bodies, that tends to the Rest in the Grave, the dust naturally returning thither from whence it came; In so much that *Gabriel* is not afraid to say, *Christus si non fuisset Passus, stante miraculo fuisset senio mortuus*, (*Bid. in 3. sent. dist. 16.*) That if *Christ* had not been put to Death by the Jews, yet he would have dyed at last meerly of Age, unless you will suppose him kept alive by miracle. But sure we are, This is true of all mankind else, whether it were true of *Christ* or not. Every man making what haste he can, to be Resolved into his first dust, so that he needs no enemy to destroy him, having a civil war in his own body, till he hath destroyed himself.

S E C T. III.

Of mans vanity, and the knowledge thereof.

IT is Good for every man to call to mind the *Vanity* of his condition, that he may be the more careful not to admit *Vanity* either into his Affection or into his Actions: or man is subject to a *Threefold Vanity*.

One

Numbring of your Daies. II

One in his *Condition*, Another in his *Affection*, a Third in his *Action*; his *Condition* is Vain, in that it is *unsatisfactory*; his *Affection* is Vain, in that it is *unlimited*; his *Action* is Vain, in that it is *unrighteous*: This made the *Preacher* say, *Vanitas Vanitatum, & omnia Vanitas; Vanity of Vanities, all is Vanity*, Eccles. 1. 2. *Solomon* said this as a *Preacher* of Repentance unto himself, & his saying is Registered, that he might also be a *Preacher* of Repentance unto us. Nay indeed in this respect should every man be a *Preacher* unto himself, for it is קהלה in the *Fœminine* Gender, to shew that נפש Nephesh is to be understood *Anima predicans*, and we may thus translate the Text, *Vanity of Vanities, and all is Vanity, saith the preaching soul*. *Kimchy* in his *Roots* thus expounds לֹא־חֵבֶל Hebel Vanity, *Res quæ non est quicquam*, A thing which is nothing; and he there tells us that the *Jewish Doctors* did so call the *Breath* that cometh out of mans mouth, for that it is such a thing as presently ceaseth, and cometh to nothing. But in his *Commentaries* upon this place, he saith, *Vanity is that which hath no subsistence; no stability, and will not endure the Touch*, as if you touch a *Bubble* it is gone; wherefore the

Ancient

Ancient Latines properly called man, *Bullam*, a Bubble, That is Vanity, in *Kimchies Gloss*; And *Aben Ezra* goes further saying thus, That *All things* are called Vanity, even those which seem most firmly Rooted, and to have the surest subsistence: How much more the Actions of men which are but meer Accidents, and the thoughts of men which are but Accidents of Accidents?

And it is much to be observed, That what the Son here speaketh of all things is general, The Father before him had spoken of man only in particular, *Psal. 39.* *Certe omnis Vanitas omnis Homo consistens.* Surely every man in his best consistency is Vanity. That is, in his Sons Language, Vanity of Vanities. And again *ver. 7.* *Certe in Imagine seu simulachro ambulat homo:* Surely man walketh in a vain Image or shew: His best works are more for Appearance then for Subsistence. Virtue is more looked after, in its Appearance then in its Existence, *Secundum Apparentiam magis quam Secundum Existentiam*; A Distinction ingenuously delivered by *Aquinas*, but shamefully justified by us, who had rather walk in Shew, then in Substance, in Vanity then in Reality: But yet the *Psalmist* speaks more plainly, *Psal. 62. 9.*
Surely

Surely men of low degree are *Vanity*, and men of high degree are a *Lye*: to be laid in the *Ballance* they are altogether lighter then *Vanity*: Where it is evident, that if *Man* were put in one Scale, and *Vanity* in the other, *Man* would be found lighter then *Vanity* it self. O my God, weigh not my best Righteousness in the *Ballance* of thy *Sanctuary*, without putting my *Saviours* merits into the *Scale*; For if I be lighter then *Vanity*, How can I hold weight with a blessed *Eternity*? The *Jews* observe that the *Father* spake one thing concerning mankinde, which he left to his *Son* to explain after him, and that was this, *Psal.* 144. 4. *Man is like to Vanity*; for he tells us not to what *Vanity*, whether the greater or the lesser; but his *Son* comes after and explains him, saying, that he is like to that *Vanity* which is most *Vain* of all others, *Similis Vanitati Vanissima*; like to that *Vanity* which is *Vanity* of *Vanities*. Again, the *Son* spake one thing of man-kinde, which is best explained by the *Father*; to wit, that of *Eccles.* 6. 12. *All the daies of his Vain life, which he spendeth as a shadow*; For, he telleth not what shadow; but here the *Father* explaineth the *Son*, saying, *A shadow that passeth away*, *Psal.*

Pfal. 144. 4. His daies are as a shadow that passeth away. Both Father and Son agree in this, that man is Vanity in the highest degree, so that no words are able sufficiently to express it, and no Heart able sufficiently to conceive it. He lives in the shadow of Life, and that shadow of Life is quickly and easily changed into the Darknes of Death; In the midst of Life he is in Death, and had need take care lest in the midst of Death, he be in Hell: In the midst of Life he is in Death through the Vanity of his Condition, and had need be the more carefull, lest in the midst of Death he be in Hell, through the Vanity of his Affections and of his Actions; For it is a most terrible expostulation, which remains upon the File, against all men whatsoever, whiles they shall remain in their own Vanities, Jer. 2. 5. Thus saith the Lord, What Iniquity have your Fathers found in me, that they are gone far from me, and have walked after Vanity and are become Vain? This walking after Vanity, as it is the great Sin, so it should be the great Vexation of our souls: not only that it makes us become vain, but also that it casteth an Asperision of Iniquity upon our God: according as Saint Basil hath spoken most divinely

vinely in his Sermon concerning the love of God and our Neighbour; The Devil will at the last day object it as matter of Reproach against our Lord and Saviour, that we have Despised and Disobeyed him; and will very much Boast that he neither created us nor dyed for us, and yet that we have been his diligent followers in the breach and contempt of Gods Commandments: And this Reproach (saith he) against my Lord, is more dreadful to me then the Torments of hell, that I should give the enemy of the Lord occasion to Blaspheme him, who Dyed for my sins, and rose again to make me Righteous.

SECT. IV.

Of the Difficulty, Necessity and Excellency of this knowledge of Mortality.

IT neerly concerns man to know *Vanity*, That he may know *himself*, and much more that he may desire to know his *Saviour*; And therefore it is no wonder that this knowledge is invested with very great *Difficulty*: For our *Mortal* having put on *Sin*, cares not to put off it *self*:

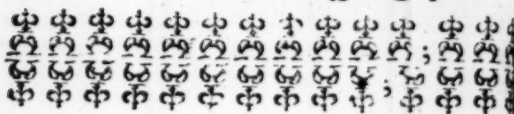
self: David had been long pursued, and was like to be cut off every moment by his rebell *Subject* and ungracious *Son*, before he learned this Prayer, *Lord let me know mine end*: And though when he heard of *Absolons* death, he said, *Would God I had dyed for thee, O Absolom my son, my son*, yet he did not thereby so truly shew a desire of his own *Death*, as a Horror for his *sons Damnation*: He knew that a wilful *Rebel* dying in his *Rebellion*, was not to be punished only with *one death*, but was to undergo a *second death*. The like is to be said of dying in any other wilful sin whatsoever, unrepented; And therefore it is not possible for any man to desire *God* to part his *Soul* from his *Body* that he may *Die*, till he hath parted *Sin* from his *soul*, that he may not be afraid of the *second death*; for he cannot but say *Leave not my soul destitute, or naked and bare*, Psal. 141. 8. But let it still be clothed with my *Flesh*, and its *Infirmity*, till thou shalt be pleased to cloath it with my *Saviour* and his *Righteousness*: For better is it for me to *Live in misery*, then to *dye in it*: Better for me to live in the *Infirmities* of my *Body*, then to dye in the *Iniquities* of my *Soul*: Hence proceeds the great *Difficulty* of
learn.

learning this lesson, because our own fear makes us *unwilling* to learn it : But this same *knowledge*, as it is opposed by great *Difficulty*, so it is extorted by a far greater *necessity* : for our *Mortal* must put off both its *sin* and *itself* ; nay must therefore put off its *self*, that it may put off its *sin* : Excellently *Theodoret*, and most like a *Christian Divine*, in his *Questions* upon *Genesis* saith, *God would not suffer Adam to eat of the tree of life after he had eaten of the forbidden fruit, that he might not suffer sin to be Eternal.* Therefore death is to us a *Remedy*, not a *Punishment* ; it is a *Medicine* to cure us of our sins, rather then a *Judgement* to torment us for them. Our *Flesh* is not so neer our *Body*, as our *Sin* is neer our *Flesh* ; and therefore *God* hath in mercy appointed us to put off our *Flesh*, that with it we might put off our *Sin*. Thus is it most *necessary* for us to know our *Mortality*, That we may know an *end* of our *sin* and *misery* ; and this knowledge as it hath a great *necessity*, so it hath yet, a greater *excellency* : For he that knows truly how to put off *himself*, cannot but also know how to put on *his Saviour* ; And sure there can be no knowledge of like *necessity* with this, and much less of like *excellency* with it : yea doubtless I count all things

things but loss, for the excellency of the Knowledge of Christ Jesus my Lord, saith Saint Paul, Phil. 3. 8. And let my soul say so too. For all other knowledge is excellent either from the *Object* or from the *Subject*; but this only is excellent from the *term* or *end* of it; one knowledge is more excellent than another, either for the *exactness* and *perspicuity* of the *Demonstration* (saith *Aust.* 1. *de An.* c. 1.) or for the height and sublimity of the notion; either for the certainty of the *Subject*, or for the excellency of the *Object*. In the knowledge of earthly things, the science hath its excellency from the *Perspicuity* of the *Demonstration*. In the knowledge of *Heavenly* things the science hath its excellence from the *Sublimity* of the *Notion*: Thus far *Aristotle* could go, but no further, That some sciences were more excellent *ratione subiecti*, others *ratione objecti*; but we must here add a third excellency (unknown in *Philosophy*, yet undoubted in *Christian Divinity*) *ratione termini*: For the knowledge of *Christ Jesus* our Lord is most excellent of all others, not only from the *Object*, for that he is the brightness of his fathers glory and the express image of his person, Heb. 1. 2. And from the *Subject*, for that he

Numbring of your Daies. 19

is the true light which lighteth every man that cometh into the world, John 1. 9. But also from the *Term* or end of it : For this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent : Joh. 3. 17. Did they not know their own temporal Death, they would not care to know thy eternal Life ; Did they not know the *Vanity* which themselves have contracted, they would not so heartily desire to know the *Glory* which thou hast provided ; Did they not know themselves, they would not labour to know their *Saviour* ; and yet all the world cannot shew us any knowledge like this knowledge of Christ Jesus our Lord, which thus begins in *Majesty*, goes on in *Perspicuity*, and ends in *Glory*.



CHAP. II.

Tekel, or weighing of our selves
and of our sins.

SECT. I.

Weighing of our selves.



Hiles man is in the fl
of Nature, as he
under the Curse
Dominion, so is he also
der the Blindness
Darkness of sin: for he
ing he doth hear and doth not understa
and seeing he doth see and not perceiv
Act. 28. 16. Therefore it is necessary
the soul first weigh her self, before she
weigh her sins. Now the soul may
weigh her self in her own Ballance, but
the Ballance of the Sanctuary; by consid
ing not what she is in her own, but w

She is in *Gods account*: *Quanti pretii est Anima cujus Redemptio est Dei Filius*? Of how great price is the soul of man, which could not be Redeemed but by the Son of God? Of how great mischief is sin unto the soul, which doth make it forfeit the benefit of that *Redemption*? I should not easily debase my soul by sin, if I did but consider seriously, what she is in *Gods Account*: what she is in the Account of *God the Father* who created her after his own likeness: what in the account of *God the Son*, who Redeemed her with his own blood: what she is in the account of *God the Holy Ghost*, who Sanctifieth her, that she may be sealed to the day of *Redemption*, Eph. 4. 30. *O veneranda Trinitas, O adoranda Unitas; per te sumus creati vera A-*
ternitas; per te sumus redempti; summa tu
Charitas. This consideration will bring the soul to know the state of *Grace*, and then she will never be at Rest till she know her self to be in that state. For if the soul be not in the state of *Grace* and *Salvation*, she must needs be in the state of *sin* and *damnation*; A third state of souls is not Revealed, may not be Phansied. Holy *Ignatius* Determines excellently concerning this point, in his Epistle to the *Magnesians*; I say

say there are two several *Stamps* and *Im-*
pressions of men: some are of the True
 some are of the False Stamp; The Godly
 man is of Gods own stamp, true curran-
 mony; The Ungodly man is of the Devil
 stamp, a piece of counterfeit and false coin
 (Ψευδὶς νομισμα, Κίβδηλον, Ν θον, Πισ-
 ταιγμα) Not that God made two seve-
 ral sorts of men in the *Creation*; But that
 the Devil hath since got a power over all
 wicked men by their own *Election*; so that
 the ungodly and unbelievers do now bear
 the *Image* of the Prince of Darkness. The
 Godly and the Faithful do bear the *Image*
 of God the father, and of our Lord *Jesus*
Christ. Thus far (in effect,) S. Ignatius, S. Pe-
 ters second Successor in the Bishoprick of
Antioch, and had from him learned the
 Divinity; who in his first Epistle, first
 Chapter, and third ver. Blesseth God for ha-
 ving begotten us again to a lively hope, there-
 by teaching, that those can have no lively
 hope whom God hath not begotten again.
 The same is also *Saint Pauls* Divinity, (for
 the spirit of *Verity* is alwaies the spirit of
Unity, speaking indeed by several mouths
 but still one Truth) who plainly contra-
 distinguisheth the state of *Gentiles* and the
 state of Christians, the state of *Nature* and

the state of *Grace*, Eph. 4. 13, 17, 18. So that we all either walk as *Christians*, till we come in the *Unity of the Faith*, and of the knowledge of the *Son of God* unto a perfect man, unto the measure of the stature of the fulness of *Christ*; or we walk as *Gentiles* walk, in the vanity of their mind, having the understanding *Darkned*, being alienated from the life of *God* through the ignorance that is in them, because of the blindness of their heart.

Nor is it enough for a man to know the state of *Christians* in *General*, but he must moreover labour to know his own state to be truly *Christian* in *Particular*: according to that of the same *Apostle*, 2 Cor. 13. 5. *Examine your selves whether ye be in the Faith*, *Prove your own selves*; know ye not your own selves how that *Jesus Christ* is in you except ye be *Reprobates*? The words import a standing *Relation* of the soul to *God*, as he is the giver of *Life* and *Salvation*, as if he had said, *Examine your selves whether ye be in that Faith*, without which it is impossible to please *God*: whether ye so come to *God*, as to believe that he is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6. *Examine your own selves whether ye be in that faith*, by which *Christ*
Jesus

24 Tekel, or weighing of our

Jesus dwelleth in you, and you in him. There is no man to be excused from this Examination, from this Self-tryal, much less to be Exempted from it: For the *Apostle* speaketh very Passionately concerning it, and we may take this for the meaning of his speech: *Have you been so long called to the faith of Christ, and do you not yet know whether ye be truly in that Faith? If you do not know it, then examine and prove yourselves; If you do know it, then examine and prove your Faith; For you must know that Jesus Christ is in you, or that you are in a miserable condition, such as is the condition of Reprobates, not of good Christians: whereby it is evident that every man is bound to know his own Spiritual state or condition; whether he be in the state of Sin, or in the state of Grace; whether he be in the state of Salvation, or in the state of Damnation; whether he be in the state of Faith, or in the state of Infidelity: Nor is this knowledge gotten by looking abroad, but by looking at home; not by searching into Gods secrets, but at our own; So saith the Apostle, Rom. 10. 6, 7, 8, The Righteousness which is of Faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven? (to wit that he may reveal to me from thence Gods will concerning*

cerning my salvation) for that is to bring Christ down from above (to deny that Christ is already come down from heaven, of purpose to shew us the way up thither) Or who shall descend into the deep ? (to wit, to rescue me from the power of death and hell) that is, to bring up Christ again from the dead, (to deny that Christ is risen from the dead, and hath conquered the power of death) But what saith it ? The word is nigh thee, even in thy mouth, and in thy heart, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. As if he had said, What needs any man trouble himself about curious Questions, to know whether he be in the state of Salvation ? for thats a thing which he can best know from his own mouth, and from his own heart. If his heart be true to his Saviour by a lively Faith in his death and Resurrection ; And if his tongue be true to his heart by a joyful Profession of that Faith ; If his Faith be agreeable to the word of Christ, and his life be agreeable to his Christian faith, either by his Innocency or by his Repentance ; If his Inner man be true to Christ, and his outer man be true to his Inner man ; He
C needs

26 Tekel, or weighing of our

needs neither Rove in *uncertainties*, nor Dive into *Curiosities*, nor distract himself with *Perplexities*, for he is undoubtedly in the state of Salvation; The Spirit of God saith to a man in such a condition *Thou shalt be saved*; Upon these *Premises* of Faith and Obedience (here specified by Confession) it would be *Unlogical*, and much more *Untheological*, to deny the *Conclusion*, the state of Salvation, *Thou shalt be saved*. And if you shall yet desire to know whether you have a true *Faith* or no, I must tell you, that as the life of the *Soul* is the life of the *Body*, *Faith* is the life of the *Soul*: For *Christ dwelleth in the heart by Faith*, Eph. 3. 17. And as life is known to be in the body by its *sense* and *motion*, so also is life known to be in the *Soul*: *First, by its sence*, for it hath a feeling of its own sins and groans under the burden of them; It hath a feeling of *Christs* merits and mercies, and rejoiceth in the comfort thereof. *Secondly, by its motion*: The *Affections* are the feelings by which the soul moveth: Hence the Prophet saying, *Anima est, non ubi Animat, sed ubi Amat*, The soul is not where it lives, but where it loves; consequently the soul that placeth its love in God, hath its life in God.

Omnia sunt Vita in Deo, quæ non vivunt in seipsis, saith the Angelical Dr. most Angelically, *All things are life in God, even those things which have no life in themselves.* Creatures that are dead in themselves, are alive in God : Creatures without life are life in him : Creatures that have life in themselves, yet in *God* have a far better life. Thus men in themselves have but a Momentary, a Corruptible, an Indigent, an Inglorious life : But men in *God* have a life of Eternity, of Incorruption, of Al-sufficiency, and full of Glory : wouldst thou then live Eternally, Incorruptibly, Contentedly and gloriously ? Go out of thy self, O Devout soul, and live in *God* : Go out of thy self by thy *Affections*, which will carry thee from earth to *Heaven*, from thy self to thy *Saviour*, and will make thee, whiles thy body is below, mount up on high, Placing thy heart where thy Treasure is, (for *Christ* alone is the Treasure of Souls, who alone is the Saviour and Lover of Souls) even in *Heaven* ; nay in the highest part of *Heaven*, at the right Hand of *God*. This is the Apostles advice, *Col. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God : set your Affections on*

C 2

things

28 Tekel, or weighing of our

things above, not on things on earth. And we may very well turn this *Advice* into an *Argument*, to prove that we are indeed Risen with *Christ*, because we do seek those things which are above, where *Christ* sitteth on the right hand of *God*: because we do settle our affections on things above, not on things of the earth; but wicshall we must carefully observe the nature of this proof.

For 1. It is not a Violent, but a Voluntary motion of the *Affection* that is here required; the things above are such as we seek with *Desire*, and find with *Delight*. τὰ ὀρεζόμενα, *Qua sursam sunt querita*. We seek those things which are above. Not turn Seeker after mens new *Phansies*, but after *Gods* old *Mercies*, Psal. 25. 6. *Thy Tender mercies and thy loving kindneses, for they have been ever of old*; It is in the Hebrew, *Quia à seculo ipsa*, No Verb at all to signifie any Time, to shew they were before all time, from everlasting, and shall continue beyond all time, to everlasting. It is the consideration of these everlasting mercies that maketh the soul to seek after *God* the father of mercies: Not the *Fear* of hell, but the *Love* of heaven: It is not a Violent, but a Voluntary motion. That is the first.

2. Second

2. Secondly, *Again*, It is not the motion of one Affection, but of all; for *epi&ntes*, set your affection, is spoken *Indefinitely*, and therefore, since in a matter necessary, *Universally*: It is not some affections for God, some for the *World*; for so had wicked *Balaam*, Num. 23. 10. saying, Let me die the death of the Righteous, And yet he loved the wages of *Unrighteousness*, 2 Pet. 2. 15. But all the affection must be for God. For as a man cannot live the life of nature and have his Heart divided, so much less can he live the Life of Grace. Therefore all the Affections; *His Affections are settled Universally*. That is the second.

3. Thirdly, This motion of the soul is not without *Deliberation* and great Judgement. For it is grounded upon the consideration and belief of Christs Resurrection [*If ye then be risen with Christ*] The consideration That Christ hath opened the Kingdom of Heaven to all believers, makes him *Believe*. The consideration That Christ sitteth on the right Hand of God in the Glory of the Father, maketh him *Seek* those things which are above, where Christ sitteth on the right Hand of God: *His Judgement goes before his Affection*; the

word *of overite*, requires no less; He hath seriously computed with himself, and sees there is but one *Pearl* of great Price unto his Soul, and for that he will sell *all that he hath to buy it*, Mat. 13. 45. His Affections are settled judiciously on Christ, that's the Third.

4. Fourthly and lastly, This motion of the soul is not without right Order; for it begins from a right Principle, and therefore must needs end with a blessed conclusion. He is not moved with the Fear of Gods Majesty, but of His mercy, Psal. 130. 4. But *there is forgiveness with thee that thou maist be feared.* The Unregenerate fears God for his Vengeance, but the Regenerate fears him for his Forgiveness: He looks not on God as he is in himself, A consuming Fire; but as He is in His Son, a still small voice. God is a still small voice, only in his Eternal Word. In him he wil speak Peace unto his People and to his Saints, Psal. 85. 8. But if he speak not in His Son, Then he is a God speaking out of the midst of the Fire, Deut. 4. 33. And his Voice is accordingly with Thunderings and Lightnings, a voice great in Power, and full of Majesty, such as breaketh the Cedars of Lebanon, Psal. 29. and is able to rend our stony Hearts, but by no means to comfort and raise up our dejected Souls.

Wherefore

ath Wherefore the true Believer looks upon
ees God in Christ, where Christ sitteth on the
nto right hand of God. The right hand of
t be God is terrible in it self, but not now Christ
are is sitting at it: The Psalmist calls upon God
rd. to pluck His right hand out of his Bosom,
the to consume his Adversaries and his bla-
be-pheming Enemies, *Pf. 74.* And which of us
ore is not so much Gods enemy as to be spee-
Gen. dily consumed, Did not the son of God, our
ods blessed Saviour, sit on his Fathers right
4. hand, to keep him from plucking it out of
hon his Bosome to consume us? Or when he
an plucks it out, to interpose betwixt us and
ate it, That God cannot strike us but through
not the loins of his only begotten and only
ire; beloved son: So secure is that Soul
ice. which is in Christ, That it may draw neer
nal with a true Heart in full assurance of
Peo. Faith, *Heb. 10. 22.* Even to the right
he Hand of God: *Tis an orderly motion*
ak of the Soul, Going to God in Christ, That is
3. the fourth. *If your Affections carry your soul*
un- to God thus Voluntarily, thus Universally,
in thus Judiciously, thus Orderly. Tis an invin-
eth cible argument, an undeniable Proof that
ble your soul lives in God, and therefore may
ans comfortably from him expect Everlasting
als. Life; For you may then say with Saint
re

32 Tekel, or weighing of our

Paul, Gal. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; And the life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave Himself for me. Many men have measured their Faith by the strength of its perswasion, and have mistaken Themselves, for they have taken Phancy for Faith: but never was any man mistaken in his Faith, who measured it by the strength of its Affection. This is the surest way to know whether you have true Faith in Christ, and whether your soul doth truly live in him by that Faith. And if you shall yet further ask, what degree of Faith is required to make the soul ascend up unto its Saviour? I must answer, *it is not the measure or the Degree, but the Sincerity of Faith that maketh it a saving Faith,* and placeth the man that hath it in the state of Salvation: wherein we may see the infinite Goodness of God towards the souls of men: For were such or such a degree of Faith required to justify a Sinner, no man could ever have any comfortable Assurance of his Justification; for no man can exactly know the Degree of his own Faith; And he that believes the most stedfastly, had need to say, *Lord I believe,*

lieve, Help thou my Unbelief, Mar. 9. 24. He may undertake for the Sincerity, He cannot for the strength or measure of his Faith.

But now since it is the True and Lively Faith that justifies, it is enough that a man only know he doth truly believe, and so rest and rely upon the merits of his Saviour, for his justification. For this is the Apostolical Benediction, *Grace be with all them that love our Lord Jesus Christ in sincerity,* Eph. 6. 24. Sincerity, not sufficiency of love is the Touchstone to try the Soul, whether it be in the state of Grace. The Apostle saith not in Abundance, for fear of disturbing the Peace of souls, (for who can tell when he loveth the Lord Jesus Christ abundantly, considering how often He sins against Him?) But He saith, In sincerity, to establish and confirm the Peace of Souls; For every one that Loveth, knoweth the sincerity of his own love, the Soul being an Infallible judge of its own Act in the Quality, when it may easily be mistaken in the Quantity. Saint *Peters* threefold denial of his Master, had stopped his mouth from Professing the Abundance, but not from Professing the sincerity of his Love; Yea Lord (saith he) Thou knowest that I love Thee: *Iohn 21. 15.* He

knew well the sincerity of his own Love, or
 He durst not have appealed to the Searcher of Hearts to be Judge of that Sincerity, As if he had said, *Though I do not know That I love thee sufficiently, yet I do know That I love thee truly and sincerely*: And thou knowest it too: nor could I truly say, Thou knowest that I love thee, if I did not know it my self: O happy man, whose conscience bears him witness, That he Truly Repents, Truly Believes, and Truly Loves. For He can promise to himself not only Admittance to God, but also Acceptance with Him. For if he can say from the bottome of his Heart, Lord I repent, He must be comforted in This, That He who came to call sinners to Repentance, *Mat. 9. 13.* will not reject a Sinner that is Repenting: He that promised to spare a whole Nation for one Converts sake, (*Jer. 5. 1.* if but one of them did Seek Truth who had formerly despised it) will much more spare that soul in which himself hath wrought a true Conversion; For he cannot despise the works of his own hands, though he cannot but despise and abandon the works of Ours. Those words then of the man that was born blind, *God heareth not sinners*, had little reason

reason to Trouble Saint *Augustine* for fear
no mans Prayers should be heard, for that
all are sinners, which made him find out
this exception rather then exposition, *Ver-*
bum cæci adhuc inuncti, i. e. nondum illumi-
nati, & ideo non est Ratum: This was the
saying of a blind man before his eyes were ful-
ly opened to see, or his heart was illuminated
to know the truth, and therefore it holds not:
But we need no such exception: for this
is one of those common Notions which the
Devil and Sin could not blot out of the
hearts of men: and therefore we find it in ef-
fect avowed by a Heathen Poet, *Hom. Il. a.*
Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυυ: αὐτῷ,
God heareth those that obey him, and
consequently heareth not the disobedient
and unrighteous, which is all one with this,
God heareth not sinners; and this may be
verified (saith *Aquinas*) *de Peccatore in*
quantum est peccator, (22^a qu. 83. art. 16.)
Of sinners as far forth as they are sinners,
for so God heareth them not, yet he may and
doth hear them as penitents: God heareth
not such sinners as are willingly and wilful-
ly under the Power and Dominion of sin,
such as are habitually sinful, and still remain
in the state of sin: For *A man may be a sin-*
ner, yet not be in the state of sin. That notes a

36 Tekel, or weighing of our

Momentany Action, but this a standing Relation, or a setled continuance; *statu notat Dispositionem cum quadam immobilitate*, (saith *Aquinas*.) That makes a man unworthy of Gods Favor, but this makes him incapable of it : So saith the Prophet, *What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy Flesh is passed from thee : when thou dost evil then thou rejoycest*, Jer. 11. 15. These words shew the state of sin, and the miserable condition of that state. The state of sin is the working of lewdness with many, and rejoycing in that work; neither Reluctancie before it, nor Repentance after it ; And the miserable condition of that state, is, not to have to do in Gods house, *i. e.* Not to have any right to the Word & Sacraments; for the *Holy Flesh* here (saith *R. David*) *is the Flesh of Gods Altar*. An Impenitent sinner hath nothing to do with that Holy Flesh ; and if he will needs intrude himself to have to do with it, yet it shall not be Holy Flesh to him, he shall have no benefit of its Holiness : Nay to him it shall be in its effect, what it is already in his account, an unholy thing, *Heb. 10. 29. Impuratus ipsa, ac proinde non potes non impurare omnes oblationes tuas*, saith *Trem.*

Thou

Thou thy self being in the state of impurity, canst not but make all thy offerings impure. Thy Prayers will be turned into sin, *Psal.* 109. 7. And how then can thy sin not be turned into Death? Therefore he that will offer to God an acceptable offering, must first offer himself: For if God accept not the person, he will not accept the offering. The Lord first had respect to *Abel*, then to his offering, *Gen.* 4. 4. Wherefore it neerly concerns every Christian to forsake all his sins, and to assure himself that he is in the state of Grace and Acceptance with God, for that else he cannot be assured that either his Prayer or his Prayses will be accepted: And how shall we better know the state of Grace, then from his mouth, whose hands, nailed to the Cross, made it? And whose side, Pierced on the Cross, poured it forth to us? And he plainly tells us that *our state is either of God, or of the Devil*, *John* 8. 42. *If God were your Father you would love me:* From whence we may infer, they that do love Christ have God for their Father, and consequently are in a Good, in a Happy state: But *v.* 44. *Ye are of your Father the Devil, and the lusts of your Father ye will do:* From whence we may infer, they that will

38 Tekel, or weighing of our

will needs do the lusts of the Devil, have the Devil for their father: *Not simply they that do the lusts, but they that wilfully do them.* The Text it self gives us this Distinction, saying, θέλω τε ποιεῖν, ye will do them: For there is a great difference betwixt πρῶ and θέλω ποιεῖν, *Facio*, and *Volo Facere*; I do, and I will do. For Saint Paul saith of himself, the evil which I would not, that I do, *Rom. 7. 19.* and yet proves that he is in the state of Regeneration, notwithstanding his doing it: *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, v. 21.* Sin may dwell in me, but I may not dwell in sin: If I do that evil I would not, it is because sin dwelleth in me: But if I will that evil I do, it is because I dwell in sin, and am one of those of whom it is said, *ye are yet in your sins, 1 Cor. 15. 17.* He saith not, your sins are in you, but you are in your sins; not, they possessed by you, but you possessed by them: not, they have a being in you, but you have a being in them. This Regiment of Satan doth not come to Quarter with you against your will, but you have made an Invitation to them, and Provision for them: they find the house swept and garnished, and look upon it as their own; and so have their

their Habitation with you, as that they also have Dominion over you. And in this respect doth our blessed Saviour say to the Jews, *ye shall dye in your sins*, That is, in the Guilt, and under the Bondage of your sins, unless by faith in Christ you get out of that Guilt, out of that Bondage; for so it is said, *If ye believe not that I am he, ye shall dye in your sins*, John 8. 24. To live out of Christ, is to live in sin: and to live in sin, is the way to die in sin: and to die in sin, is to die eternally: For he that dies in sin, is an eternal sinner, and is therefore justly punished with eternal death. *Peccavit in suo aeternum*, saith Saint Greg. He sinned in his eternity, and yet his whole life was but a span-long. The reason is, *He that sins impenitently, would sin eternally, if he might live eternally*. He sins eternally in his Resolution, though not in his Action, and shews whose child he is, by doing the works of his Father, and wilfully doing them, *The works of your Father ye will do*. A man may do the lusts of the Devil, and yet be the child of God: but he cannot wilfully do them, and continue in that wilfulness, but he must be the child of the Devil: He alone hath Right in him, and he will claim his Right: He will claim him as a
Fa-

40 Tekel, or weighing of our

Father claims his child. *For this is the specifical difference betwixt the Regenerate and the Unregenerate; Both are sinners, but the one sinneth eagerly with desire, and Habitually with delight; the other desireth not to sin, and delighteth not in sinning.* Though he may sometimes do the work of the Devil, yet it is against his will, for he Desires and delights to do the work of God. And thats the reason our Blessed Saviour hath taught such a man to call God his Father, and he would not have taught him to call God so, were he indeed not so: For truth teacheth no man to tell a lye, much less in his Prayers: wherefore in that we are taught to say Our Father, it is evident that we are bound to be in the state of Regeneration, or we have no right to say our Prayers. For we are not taught to say Our Father in respect of our corporal Creation, (for so God is the Father of the wicked as well as of the Righteous) but of our spiritual Regeneration: That God is Our Father by spiritual Generation, for that according to his Abundant mercy *he hath begotten us again, to a lively hope,* 1 Pet. 1. 3. *For of his own will begat he us with the word of truth,* Jam 1. 18. And if God be Our Father by Spi

ritu
son
tru
aft
Co
sta
of
say
of
nar
can
not
not
aga
me
to
tru
con
Pro
his
unt
Lu
con
acc
ing
goo
wil
he
upo
rine

ritual Generation, then are we also his sons by Adoption, and can rightly and truly say Our Father, and all the Petitions after it, without giving the Lie to our own Consciences. Whereas *a man that is in the state of sin, cannot truly say any one Petition of the Lords most Holy Prayer.* He cannot say, Our Father, for he will not be the son of God: He cannot say, Hallowed be thy name, for he delights to profane it: He cannot say, Thy Kingdom come, for he fears nothing more then its coming: He cannot say, Thy Will be done, for he resolves against the doing it: Wherefore if you ask me how shall sinners not yet converted say to God, Our Father: I Answer, if they truly desire to be converted, and to become his children, they may say so, as the Prodigal son resolving to arise and go to his Father, though he were not yet come unto him, had a right of calling him Father, *Luke 15. 18.* For an unfained desire of conversion shews a true convert, God accepting the will for the deed, *As working in us to will, no less then to do, of his own good pleasure.* And the best man that is, will meet with inextricable Difficulties, if he Ground the Truth of his conversion upon the Ability of his Performance, and
not

42 Tekel, or weighing of our

not upon the sinceritity of his desire. Saint *Bernard* tells of a very Religious Monk, who undertaking to say his *Pater Noster* without the least Avocation or Aversion of his thoughts from God, (which another professed that he could not obtain to do, by all the fasting and prayer that he had used for many years) convinced and condemned himself by his own mouth, before he had gone over half the petitions, interposing such an Impertinency in his prayer, as plainly shewed that his mind was on earth, whiles his tongue was in heaven. I conclude then, that only those sinners among the sons of men have no right to their *Pater Noster*, but do hypocritically and falsely say the Lords prayer, who neither are, nor desire to be the children of God; who so are sinners, as that they also are in the state of sin, and desire to continue in that state: *For how can that man have a right to pray, who before he prays, hath set his heart against his God, and whiles he is praying, doth set his own tongue against his heart?*

S E C T.

S E C T. II.

Weighing of our sins.

Every man shall bear his own burden, saith the Apostle, *Gal. 6. 5.* And it will constrain every wise man to see he hath no greater burden then he is able to bear. Of all burdens, none is so heavy as sin: for other burdens can only press down to earth, but this presseth also down to hell: Therefore above all other burdens, it is a point of wisdom to be rid of this burden of sin. But how shall we rid our selves of it? Who will take it from us? who will bear it for us? The Psalmist hath told us, *Psal. 55. 2.* saying, *Cast thy burden upon the Lord, and he shall sustain thee.* If it be thy wisest course to cast upon him the burden of thy Body, then much more the burden of thy soul: Say then to him as *Hezekiah* did, *O Lord I am oppressed, Undertake for me, Isa. 38. 14.* Thou didst bear the heavy burden of thy Cross, that thou mightest bear the far heavier burden of my sins; This is the burden that most oppresseth me: this is the burden that I most earnestly beseech thee to undertake for me, and to take from me; thou didst admit of one to help thee bear the burden of thy Cross, but of

of none to help thee bear the burden of my
 sins ; Therefore I can flee to none for help
 but to thee alone ; Thou only wert able to
 satisfy the Justice of an angry God, and
 beseech thee to make me a joyfull Partaker
 of that blessed Satisfaction. One Angel
 was enough to strengthen thee to bear
 the burden of the sins of the whole world
 But all the Angels in Heaven are not
 enough to strengthen me to bear the bur-
 den only of mine own sins ; therefore I flee
 unto thee to undertake for me ; *Be thou my*
Pledge, my *Ἀντίδοτον*, to pawn Life
 for Life, soul for soul in my stead, That
 who have forfeited both life and soul in
 my self, may Recover them both in my
 Pledge, in my Undertaker. But I may
 not hope to be so easily rid of my heavy
 burden by desiring to lay it upon another
 shoulders, unless I first lay it on mine own
 Heart. For if my Saviour were so ex-
 ceeding sorrowfull for my sins, it is great
 reason I should be sorrowfull for mine
 own Sins, which alone caused his greatest
 Sorrow : And How can I be sorry for my
 Sins, till I know the burden of them
 How can I know their burden till I have
 weighed Them in the ballance of the San-
 ctuary? There I shall find, that sin is direct-

ly opposite to the Goodness of God, and therefore must needs be as odious to Him, as His own Goodness is amiable to Himself: There I shall find that the wilfull Sinner is a Rebelle against the King of Heaven, doth despise the Golden scepter of his mercy, and would put him down from the Throne of his Majesty : There I shall find that every Sin Unrepented separates from God ; *Isa. 59. 2. Your Iniquities have separated betwixt you and your God ;*) Grieves his Holy Spirit , excludes and expels Grace from the soul, nay excludes and expels the soul from it self, bringing Darkness on the Understanding, Perverseness on the Will, Forgetfulness on the Memory, Debility and weakness on the Power of Action ; So that by Sin the soul is neither rightly Intellective, nor Retentive, nor Affective, nor Active: Most ingeniously the Casuist, *Dicat Saluberrimum Peccavi, cujus Singula litera indices illi esse possunt miseria in qua constituitur.* Let the Sinner frequently and Heartily cry *Peccavi*, the several Letters of which word will put him in mind of His several losses and miseries by His sins ; as for example ;
P *Premiis omnium meritorum privatus :*
e *Egestate oppressus :* *c* *Cæcitate mentis percussus :*

*percussus : c Charitate divina spoliatus :
 a Amaritudine repletus : v Viam perditionis ingressus : i Iram Dei meritus*
 (Reginaldus de Prudentia in Confessario cap. 5.) Innumerable are the miseries of the impenitent sinner, yet reducible All to these seven Heads : 1. That he loseth the benefit of his former righteousness. 2. That he is oppressed with many wants ; (and above All with the want of Repentance.) 3. That he is smitten with blindness in his Understanding. 4. That he is out of Gods Favour. 5. That He is full of bitterness. 6. That he is in the way of Perdition. 7. That he is under the wrath of God ; And the word *Peccavi* in Latine will put Him in mind of All these ; and as it will shew him His Disease, so it will also Help him to his Cure. For He that truly crieth *Peccavi*, doth truly feel the burden of his sin ; and thereby hath an interest in that gracious invitation, and more gracious Promise made by our blessed Saviour, *Mat. 11. 28. Come unto me all ye that labour and are Heavy-laden* (there's the Gracious Invitation) *and I will give you Rest.* (There's the more gracious Promise ;) Wherefore let me ever be sure, cordially to say *Peccavi*, I have sin-

ned, and let me conceive this to be the meaning of my saying, I have sinned not only ignorantly or negligently out of common Infirmary, but also Impudently against knowledge, Presumptuously against conscience, Unthankfully against the means of Grace, Scandalously against the Power of Grace : There have been in my sins the *Three great Aggravations of sin, Contempt, Ingratitude, and Scandal* : I have sinned with greater Contempt, because God hath revealed himself farther to me than to Others ; With greater Unthankfulness, because God hath given me greater light and strength of Grace to resist Sin, than he hath given unto others And with greater Scandal, because I have given occasion unto others of increasing the number and burden of their sins : For though it is a great Impudence to commit Sin, yet is it a far greater impudence to Conceal or to deny it. By committing sin I do grievously offend : but by concealing Sin I do shamefully, (or rather shamelessly) Affront my Maker ; In committing sin there is a fowl disagreement of mans heart from the Law of God ; but in out-facing it, there is yet farther a more horrid disagreement of mans
Tongue

48 Tekel, or weighing of our

Tongue from his own Heart ; O how Great , How Grievous is this Schism, this Division, when a man is divided both from his God and from Himself ? from his God by Apostacy, from Himself by Hypocrisie : Not to do what is bidden him, thats his Apostacie : To deny what he hath done, thats his Hypocrisie. We read in *Jeremy the Prophet*, of a People *in whose skirts was found the blood of the souls of the Poor Innocents*, and yet they boasted of their own Innocency : But shame was the end of their boasting; for so it follows, *Behold I will plead with thee, because thou saist I have not sinned*, Jer. 2. 34, 35. Here were some far from God by committing sin : but further by denying it : contrariwise, *Luke 18. 13.* we have gone far indeed from God by sin, but neer him by repentance. Far from God by committing sin, but neer him by confessing it. He stands afar off whiles he saith *God be mercifull to me a sinner* ; but by saying he presently gets neerer ; He would not lift up his eyes, but he did lift up his heart to Heaven : O the modesty of a true Penitent, who takes the ready course to be Acquitted, and yet acquits every one besides himself ! He dares not
harden

harden his Forehead, for fear that should harden his Heart : And though he hath made his soul odious in the sight of God by sin , yet he will not make his sin more odious in the sight of God by his Impenitence ; For what shall we say of that wicked woman in the Proverbs, who committeth her wickedness in secret, and when she cometh forth *wipeth her mouth and saith all is well*, Prov. 30. 20. What shall we say of her ? We must needs say that by wiping her mouth she defiled it : For had she come into Gods presence with a Penitent heart and an humble confession, though her sin had stuck upon her lips, it had not stuck upon her Soul ; But now wiping her mouth, and saying all is well, she hath multiplied her sin, and increased her wretchedness : For whereas before with Unchaste *Magdalen* she had seven Devils, now she hath eight, and the last Devil is worse then all the rest. A dumb Devil, that Seals up her lips, and permits her not to cry out to the Son of God for mercy : so that in such a wretch, The end is far worse then the beginning : The beginning is sin, but the end is worse then sin : Can there be any thing worse then sin which is directly

50 Tekel, or weighing of our

opposite to Gods own Goodness? Yes there can, there is; Impenitency in sin worse then sin: For whereas sin opposeth the Goodness of God, Impenitency defyeth it: By committing sin I do displease my maker, but by defending it I shall despise him: Wherefore I will abhor my self in dust and ashes, not seek to cloke or disguise my wickedness, but acknowledge and confess it, saying, *Peccavi* I have sinned: I have sinned Impudently Presumptuously, Unthankfully, Scandalously: but God forbid I should sin Impenitently: This is the fittest Arraignment of a sinner at the Bar of Gods justice wherein there needs no witness to accuse him, no judge to condemn him: His own conscience is a thousand witnesses and himself his own judge to pronounce the Sentence of Condemnation: So, it was with Job, saying, *I have sinned, what shall I do unto Thee, O thou preserver of Men?* Job 7.20. As if he had said, thou needs no evidence but mine own for my Conviction, *Peccavi*, I have sinned, I am fully convinced of my sins, and thou needs nothing to my Confusion but my Conviction, what shall I do unto thee thou Preserver of men? *g. d. I am*

at my wits end, at the end of my wits,
though at the beginning of my Trouble :
I have hitherto done I know not what,
and now I know not what to do : I have
heretofore troubled my conscience, and
now my conscience troubles me : Because
I have sinned against my Maker and my
Preserver, again't him in whom I live and
move and have my being : I have sinned
against thee O thou Preserver of men,
and what shall I do, since by my sins I
have put my self out of thy Protection and
Preservation ? What shall I do ? but
confess my Sin, with as much sorow, as I
committed it with Delight : For I am un-
der a grievous guilt, a heavy load, an
Unsupportable burden, and give God
thanks for placing me in a Church which
hath taught me thus to confess my Sins,
the remembrance of them is grievous unto us,
the burden of them is intolerable : and thus
to pray for deliverance and redress, *Re-*
ceive and comfort us who are grieved and
wearied with the burden of our sins, much
like that Prayer of the greek Church, Κατα-
καμπτόμενοι καὶ νενυκότες μετὰ τῆς γῆν τῶ ἐπιτα-
χῆ καὶ θανάτῳ πταισμάτων φερτίῳ, τῇ σὺ
ζωῳ φέρῳ χεῖρ ἐπαυρόθωσον. O Lord raise
me up and make me right and straite by

32 Tekel, or, weighing of our

the hand of thy saving Help and Mercy, who am now bowed and pressed down to Earth (I had almost said to Hell) with the grievous and deadly burden of my sins: Thou didst lay thy hands upon the woman that had a spirit of Infirmary 18. years, and was bowed so together that she could in no wise lift up her self, and immediately she was made straite, and glorified God, *Luke 13. 11, 12.* The burden of Iniquity hath been more years upon me, then the burden of Infirmary had been upon her, and hath not only Bowed, but also Thrown me down, and still keeps me under: Thy Hand O Lord is not shortned that it cannot save, and loose me from the burden of mine iniquity, as it did her from the spirit of her Infirmary: Sweet Jesus lay thy mercifull hands on me, that I may be Immediately made straite, as she was, and Glorifie God: For this is *a grievous and a deadly burden,* Ἐπὶ ταῖς καὶ θανάτου φορτίον, A grievous, and yet withal, A Fatal Burden; A Burden that brings grief with it, and Damnation after it: such is the burden of any wilfull sin whatsoever, till Faith and Repentance have unloaded the conscience. Most divinely Saint *Chrysostom:* If all my Righteousness be as Filthy rags,

Isa.

Isa. 64. 6. ὁ τοῦτος Βόρβορος καὶ ἀδικία τὴ
λογισθήσεται, what shall be said of my filthi-
ness and of my unrighteousness? Surely
if my best righteousness hath the asperision
of sin, then are my sins most exceeding
sinfull: But we all generally herein are
like the Pharisees, ready to bind Heavy bur-
dens and grievous to be born, and lay them
on other mens shoulders, *Mat. 23. 4.*
whereas this is a burden that we should
rather lay every man on his own Heart:
The evil of our neighbours Heart we can-
not know, and yet are very desirous to
know it, though that knowledge tend di-
rectly to our damnation, either for our ma-
lice or our Curiosity; The evil of our own
hearts we can know, yet care not to know
it: though this knowledge immediately
conduce to our salvation, either by our
Humility or by our Repentance: For that
man is worse then *Simon Magus*, who is in
the very gall of bitterness, and in the bond
of iniquity, and yet scorns to say to the Suc-
cessors of the Apostles, *Pray ye unto the Lord
for me, that none of these things which ye
have spoken come upon me; Acts 8. 23, 24.*
For whatsoever God hath spoken in his
word against impenitent sinners, he cannot
but fear will come upon him, and it is just

54 Tekel, or weighing of our

he should know it will so, that he may not still continue in his Impenitency: Sin doth at first grieve the God without us, maker of Heaven and Earth, but at last it will grieve the God within us, our own Consciences; It is at first *Vastans Conscientiam*, to waste thy Conscience, that from a little conscience thou maist have no conscience; It will be at last *Aggravans Conscientiam*, to burden thy Conscience, that from no Conscience, thou maist come to all Conscience. It is best then for the sinner to be his own ~~God~~ ^{God} ~~demner~~, that he may not be his own executioner: For it is a sign he is in Bethesda, in the house of Grace, if he find his Conscience, (like those waters) Troubled within him: For being Impotent by reason of his sins, whether Blind or halt, or withered; whether Blind in his Understanding, or halt in his Affections, or withered in his Actions, *He cannot be healed till He step into the Troubled waters*; which though they are *the worst to let him see his Face*, (for all will appear in broken lineaments) yet are they *the best to help him heal his soul*: Be not afraid then to step one step further into these waters, as long as it is a good Spirit from God that troubles them: The Disciples being in a storm, and seeing Jesus walking

walking on the Sea, and drawing nigh unto the ship, were afraid, till they heard and knew his voice, then they willingly received him into the ship, and immediately the ship was at the land whither they went. So when thy soul is in a Tempest, though Jesus himself be coming nigh, thou wilt be afraid, but when he is fully come, thou wilt most willingly receive him, and immediately upon his reception, Thou wilt be at the Haven of a Blessed Rest: for himself will say unto thee, *Let not your heart be troubled, ye believe in God, believe also in me,* John 14. 1. A true Believer should not be troubled, for by his faith he is more then Conqueror: And yet he is often troubled; for by reason of his weakness, and of his unworthiness he doth sometimes not perceive the conquest of his Faith: His own Conscience so convincing him, that he cannot but be much troubled at the conviction: *Ἐλεγχόμενοι δὲ εἰς τὸν λόγον καὶ πρὸς τὸν ἑαυτῶντα,* saith Aristotle. There is a twofold Redargution or Conviction; The one proceeding from the *Confutation of the Cause*, the other from the *Confutation of the Person*. The Cause is often overthrown, when yet the Person still retains his former confidence;

The Arguments of men may Confute, and yet not Convince; they may convince, and yet not Extort the acknowledgement of a Conviction: But the Argumentts of the Conscience are truly and fully Convictive, because they are truly and fully Demonstrative: And that in such a kind of Demonstration of which the Philosophers words are most really verified, *ὅτι γὰρ ὁπὼς τὸν ἑξω, ἀλλὰ ὡς τὸν ἑσω ἀνθρώπου ἡ ἀπόδειξις*, Demonstration is not to confute the man in his Person, for he may be Contumacious and Refractory, but to confute him in his Reason and in his Judgment. Such is this Demonstration of Conscience, It seizeth on the inward man: If that plead the Cause, if that Dispute and make an instance against the Respondent, no sophistry, no elusion, no evasion will serve his turn, but his heart is troubled, his countenance dejected, and his tongue silenced, so that he can say nothing in excuse, much less in justification of himself, but is forced to flie to his Saviours Al-sufficient Merits, and Al-saving mercies, (and it is a happy violence that so forceth him) saying with the blind man in the Gospel, *Jesus thou son of David, have mercy on me*. And though many charge him that he should

hold

hold his peace (even very many sins and unworthinesses) yet he cries the more a great deal, Thou son of *David*, have mercy on me, till Jesus stand still, and command him to be called, and say unto him, What wilt thou that I should do unto thee? Then will his Answer be, *Lord that I might receive my sight*, not so much to see mine own sins, as thy mercies, thine infinite, thine undeserved mercies. Thus I would receive my sight, to see the light of thy countenance, and I shall be whole. This was that admirable prayer in the Greek Liturgies, Παῦσον πολέμους Ἀοράτους τῆς ἐμῆς πνεύματος, *Lord appease and allay those invisible tumults of mine own breast, which so much disquiet and torment my soul*: Other enemies may be resisted, and haply vanquished, but this internal enemy is altogether inexpugnable, and alwaies gets the victory over us. *Appease these invisible wars*: we are much frightened with visible wars, but the invisible are infinitely more terrible, for these will frighten even the Souldiers themselves, who make it their Work, no less then their Profession, to disturb and frighten others. And they are called *invisible wars*, not only because they alone can see them who feel them,

58 Tēkel, or weighing of our

but also because they are the most fatal and dangerous, even as an enemy is most dangerous when he is least seen; most to be feared, when he is least to be discovered. Conscience doth then war most dangerously, when most privately; most unsuspectedly, and doth then most hurt thee, when it doth least wound thee, when it will not strike, till it be too late for thee to ward the blow: For then *Sin lyeth at the door*, Gen. 4. 7. *Roberts*, it layeth down or coucheth like some wild beast, at the mouth of his Cave, as if he were asleep, but indeed watcheth and waketh, and is ready to flie at all that come neer it: *So is sin in mans Conscience, Couchant rather then Dormant*; it sleeps. Dogs sleep, that it may take the sinner at the greater advantage, and flie the more furiously in his face. *Conscientia dormit respectu motionis, non observationis*; Conscience may seem to sleep, when indeed it doth not, for when it sleeps it is only in regard of motion, not in regard of observation. When it doth least check thee, it doth most observe thee: It spares thee a while, to torment thee for ever; It spares thee here, to torment thee hereafter; A most cruel mercy to observe the sin, and let alone the sinner. To Register the wicked deed, but not to

Reprove

Reprove him that did it. And this is all the mercy that a feared, a benumbed Conscience doth afford when it doth most befriend us. It will not cut, that it may kill: It will not convince, that it may confound: It will not accuse, that it may condemn. Wherefore I will awaken my Conscience to Arraign me here, that it awaken not it self to Condemn me hereafter: for that must, that will prevail at length, and that with such an evidence, to which I shall not be able to plead not Guilty, and much less to withstand the Guilt. It will come upon me as Poverty upon *Solomons* sluggard, like an Armed man, not only as a Valiant man, with power to overcome me, but also as an Armed man, with frights and terrors to over-aw me. *David* a man of war, who said he would not fear though an Host encamped against him, nay encompassed him round about, *Psal.* 27. 3. & 3. 6. yet durst not look one sin in the face, but when *Nathan* had said unto him, Thou art the man, and his own conscience had attested the saying, he presently gives over the thought of Denial, or Tergiversation, and much more the spirit of contradiction, and Prostrates himself before the mercy seat, not being able to stand

60 Tekel, or weighing of our

stand in the Judgement, and cryeth out *I have sinned against the Lord*, 2 Sam. 12. 13. He had sinned once by committing his sin, and durst not sin again by lessening it: He neither desired to extenuate the guilt of Sin in himself, nor to aggravate it in another; and they generally go both together, no man being so ready to accuse and condemn his Brother, as he that is resolved to Acquit and Justifie himself; Spiritual Pride causeth thee to think thy brother the greater sinner, but indeed it makes thee so; But consider awhile proud Justiciarie, is it not practical Blasphemy in the highest degree, for thee to set and settle thy self in Christs Judgement Seat, and there to become a Judge of souls? He that said *Judge not, that ye be not Judged*, hath in effect told thee, that if thou dost Lord it in his Tribunal here, thou shalt tremble and quake before it hereafter. The Joints of thy knees (with *Belshazzars*) shall then be as loose, as is now thy tongue. The words of the Psalmist are much to be observed, *Psal. 109. 30. He shall stand at the right hand of the poor, to save him from those that condemn his soul*. Christ will leave his Throne at the right hand of God, rather than fail to stand at the right hand of the poor; and

what

what poor they are he takes such a care of, Himself hath told us, *Mat. 5. 3. The poor in Spirit.* The Kingdom of heaven is most theirs who least assume it to themselves: Who think they are not worthy of a being upon earth, they shall be surest of a being in heaven; they think themselves not worthy to kneel upon the earth, because it is the footstool of the most high God, much less worthy to look up to heaven, because it is his Throne; but he thinks them most worthy to be Translated from the earth, and to be admitted into heaven; saying, *For theirs is the Kingdom of Heaven.* These are the poor that our Saviour Christ doth alwaies stand by, (and indeed they alone do constantly stand by him, though others pretend more to be his servants.) And why doth he alwaies stand by them, or (as the Text speaks) at their right hand? even to save them from those that condemn their souls, or as it is in the Hebrew, to save from the Judges of his soul, or to save his soul from Judges. *To save him from the Judges of his soul,* for though they condemn him, yet he will acquit and save him: or to save his soul from Judges; That is, (as our other Translation reads this verse,) To save his soul from

62 Tekel, or weighing of our

unrighteous Judges : For no Judge can be so unrighteous as he that Judges another mans soul ; For his Judgement proceed not out of inclination to Justice, but merely out of pride or malice, so that it is a perverse Judgement : It proceeds not from a lawful Authority, but from Self-will and Presumption, so that it is an usurped Judgement : And it proceeds not according to the Rules of Prudence and Discretion, but of folly and madness, so that it is a foolish and rash Judgement. Christ is the only Over-seer and Bishop of our souls, 1 Pet. 2. 25. *Do not presume to give visitation in thy Saviours Diocese* : Judge no mans soul but thine own : So shalt thou not be Judged of the Lord, for two Reasons, *For not judging others, and for judging thy self* ; Here at home thou mayest rightly Judge, and as rightly condemn : nay if thou dost but Judge, thou must condemn, it being all one for a sinner to Judge his own soul and to condemn it. And the more he Judges the more he condemns. Like *Ezekiels Vision*, chap. 8. The more he looks, the worse he likes, v. 6. *But Turn thou yet again, and thou shalt see Greater Abominations* : and v. 13, 15. again the same : so is it in the Vision of our

own sinful souls; This must still be the Epiphonema, the Burden, the concluding sentence, *Hast thou seen This, O son of man? Turn thee yet again, and thou shalt see greater Abominations* : Though thou hast already seen most wondrous strange & horrid sins, such whose very thought must needs affright the soul, and therefore whose guilt must needs oppress it, yet thou must still look to see Greater Abominations : when thou hast seen all manner of wickedness in thine heart, and sins there as Firebrands of hell for Torment, but as the stars of heaven for multitude, some of the greater, some of the lesser magnitude, but yet altogether Innumerable, and every one too too Great; when thou hast seen all this, and imagined more then thou canst see, yet this saying must be the conclusion of all, *Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater Abominations then These.* Thou canst not turn to look upon, or rather into thy self, but thou wilt still find out some new Abominations, and if thou find none, it is because thou thy self art the Abomination of Desolation; so Abominable, as reserved to Destruction; or because thou art all Abomination, and therefore thinkest nothing
Abo-

62 Tekel, or weighing of our

unrighteous Judges : For no Judge can be so unrighteous as he that Judges another mans soul ; For his Judgement proceed not out of inclination to Justice, but meerly out of pride or malice , so that it is a perverse Judgement : It proceeds not from a lawful Authority , but from Self-will and Presumption, so that it is an usurped Judgement : And it proceeds not according to the Rules of Prudence and Discretion , but of folly and madness, so that it is a foolish and rash Judgement. Christ is the only Over-seer and Bishop of our souls, 1 Pet. 2. 25. *Do not presume to give visitation in thy Saviours Diocess* : Judge no mans soul but thine own: So shalt thou not be Judged of the Lord, for two Reasons, *For not Judging others, and for Judging thy self*; Here at home thou mayest rightly Judge, and as rightly condemn: nay if thou dost but Judge, thou must condemn, it being all one for a sinner to Judge his own soul and to condemn it. And the more he Judges the more he condemns. Like *Ezekiels Vision*, chap. 8. The more he looks, the worse he likes, v. 6. *But Turn thou yet again, and thou shalt see Greater Abominations* : and v. 13, 15 again the same : so is it in the Vision of our

own sinful souls; This must still be the Epiphonema, the Burden, the concluding sentence, *Hast thou seen This, O son of man? Turn thee yet again, and thou shalt see greater Abominations* : Though thou hast already seen most wondrous strange & horrid sins, such whose very thought must needs affright the soul, and therefore whose guilt must needs oppress it, yet thou must still look to see Greater Abominations : when thou hast seen all manner of wickedness in thine heart, and sins there as Firebrands of hell for Torment, but as the stars of heaven for multitude, some of the greater, some of the lesser magnitude, but yet altogether Innumerable, and every one too too Great ; when thou hast seen all this, and imagined more then thou canst see, yet this saying must be the conclusion of all, *Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater Abominations then These.* Thou canst not turn to look upon, or rather into thy self, but thou wilt still find out some new Abominations, and if thou find none, it is because thou thy self art the Abomination of Desolation ; so Abominable, as reserved to Destruction ; or because thou art all Abomination, and therefore thinkest nothing

Abo-

64 Tekel, or weighing of our

Abominable; as that Breath which is more corrupt and unfavory, can least discern its own corruption and Unfavoriness: which is therefore the greater, because the less is discerned: But let us a little view this vision more particularly, and in it our own hearts; we may here observe the wickedness of *Israel*, both towards God and towards Mans: towards God by Idolatry, 1. In worshipping of *Baal*, (here called the Image of Jealousie, *ver. 3. & 5.* because it made God jealous, and we know Idolatry is forbidden with this reason, For the Lord thy God is a jealous God) 2. In offering Incense to creeping things, *ver. 10.* 3. In weeping for *Tammuz*, *ver. 14.* 4. In worshipping the Sun, *ver. 16.* Towards men by cruelty, *ver. 17.* For they have filled the Land with violence.

And is not all this Idolatry the sin of thine own heart? is not all this Cruelty the sin of thine own hand? First for the Idolatry, the sin that thou thinkest thy self least guilty of, when Thou followest thine own Phantasie in serving God. *Thou worshippingst Baal, (Nomen Idoli, quia illud colentium Dominum)* Thats now thine Idol, nay indeed thy Lord and Master, and hath gotten Dominion

me Dominion over thee, nor is there any
n Image more dangerously worshipped then
hic thine own Imagination; God is a jealous
e le God in all Idolatry, but in none so much
s w as when thou makest thy self thine own
ow Idol.

Again, when for vile and base respects,
ard or sordid advantages, thou transgresses
the Duties of Piety, Justice, or Charity,
the *Thou then offerest Incense to Creeping things,*
and may thy self art creeping on Earth, when
Ido thou shouldest be ascending into heaven :
For 3. When thou bemoanest thy temporall
d Losses with too much pensiveness of
ng Thought, as being much more grieved for
the wasting of thy treasure, then of thy
conscience, *Thou then weepest for Tammuz;*
an for he was among the Ægyptians as *Ceres*
ver among the Romans, The God of the Har-
with vest: And lastly, when thou dost basely
n o temporize for thine own ends, *Having mens*
the persons in admiration because of advantage,
do Jude 16. Thou maist properly be said to
all Turn thy face towards the East, and to
worship the Rising Sun; Thus will thine own
we heart (if thou look into it) accuse thee
of *Israels* Idolatry, and in the next place
De thou must hold up thy Guilty hand at the
ed Bar, and be arraigned for his cruelty; For
en if

if Saint *Augustines* Rule be true, *Quæ non Pavisti, occidisti*; whom thou hast fed, thou hast starved; whom thou hast not filled with meat, thou hast filled with violence: whom thou hast not Relieved, thou hast Destroyed: we need not send thee among the outrageous Plunderers to take thy share in this accusation [*They have filled the land with Violence.*] For in that thou hast not helped those who have been wronged, thou hast helped to wrong them; in that thou hast not fed the hungry, thou hast starved them: in that thou hast not taken in the stranger into thine house, thou hast thrust him out of his own; in that thou hast not cloathed the naked, thou hast stripped him: Thus shalt thou be arraigned, and condemned at the last day, not only for thy Commissions, but also for thy Omissions, *Mat. 25. 41, 42.* But answer if also for thine Omissions, then certainly and much more for thy Commissions. For making others hungry, and thirsty, and poor, and sick, and naked; Thus if thou shalt look impartially into thine own Bosom, thou wilt there find this Vision, thou wilt there see all these wicked abominations, but turn thee yet again, and thou shalt see greater Abominations then these, which are indeed

effects of these ; not only dismal representations of thine own sins, but also a more dismal representation of Gods judgement ; Thou hast been guilty of sins unworthy of a man, and now thou must expect to feel a judgement worthy of God : *Isa. 12. 26. my Flesh trembleth for fear of thee, and I am afraid of thy judgements,* *Ala. 119. 120.* This is the very abomination of desolation, when a man finding himself under the terrors of Gods impartial and inevitable, and insupportable justice sinks under the burden, and hath so many dismal Fiends rather then thoughts for inmates of his despairing soul. This was *Jahs* case, which is therefore so expressly set down, that it may not be ours, *Gen. 13. And Cain said, My punishment is greater then I can bear, or my iniquity is greater then that it may be forgiven ;* The words will admit both interpretations: for the same word signifies both Iniquity and punishment, and indeed it is iniquity alone that makes the Punishment (for were it not for sin, though we might be Afflicted, yet we could not be Punished) and that makes it intolerable : For a wounded spirit who can bear ? Another may wound my body, but it is only my self that

68 *Tekel, or weighing of our*
 that can wound my soul; The sores of
 body may be very painfull, but it is only
 sins, the sores, the wounds of my soul
 are intolerable: *A wounded spirit who*
bear? Prov. 18. 14. O thou who
 wounded for our Transgressions, and
 blood is the only balm to heal the wounds
 of our Souls, make us in Time to thirst
 gasp after thy blood, that so we may
 recovered of all our wounds; Give us
 hearty Sorrow for our sins, but which
 gives us thy immortal comforts in
 Sorrows: Sorrow for sin is a
 Sorrow, nay *A Sorrow according to*
 (*λυπη κατὰ Θεόν* 2 Cor. 7. 10.)
 Godly Sorrow, because it begins from
 and ends in God: and it is a sorrow
 cording to God, having him not only for
 Efficient and final, but also for its
 cause: A sorrow according to the
 ple of the Son of God, Mat. 26.
My soul is exceeding Sorrowfull, even
Death; The soul of the God of Life was
 rowful unto the Death: *Περίλυπος ἡ ψυχή*
my soul is encompassed round about with
row: whence so much Sorrow to him
 was the only Joy of heaven and earth,
 proclaiming his indulgences on earth,

make an eternal Jubile in heaven ?
ence so much grief to him , who is the
light of men and Angels ? even from the
ath of God against sin, though himself
d never sinned : Because of this was he
orrowful and very heavy. Was the bur-
a of my sins heavy upon my Saviours
ul , and shall it not much more be hea-
upon mine own ? Did he cry out for
y sins, as if God had forsaken him, and
all I still be silent and not fear that
od will indeed forsake me ? *I Knowledge*
fault (saith the true penitent)
my sin is ever before me, Psal. 51. 3.
if he had said , my sins are ever
ore Almighty God , and shall they
t be also before me ? they are open in
sight, and shall they not be so in mine ?
that we would consider how far we have
t-gone *David* in his sin, and yet how far
ort we come of him in his Repentance ?
r sin, though it is the work of darkness,
t may not hope to be covered or con-
aled by it ; it is never invisible , but al-
ies comes to light : God sees it, man him-
f sees it : and happy is the man who sees
in due time ; for that is the only way to
ake God not see it , but turn away his
es from it : yet if he see it never so late,
let



CHAP. III.

Peres, or, Dividing of our Persons.

SECT. I.

The Soul Divided from the Body, while it lives by a Voluntary Separation, conversing with it self, and with its Saviour.



GOOD man can never want Good company; if he may not have it from his neighbour, he may have it from himself: *Me Interrogans, mihi que respondens, quum solus essem, tanquam Duo essemus. Ratio & Ego, saith Saint Aust. (lib. 1. R. tract. c. 4.) Unde hoc opus Soliloquia nominavi; I did Question and Answer my self*

as if we had been Two, Reason and I, whence
I called that work, my Soliloquies: And
indeed a mans safest way of talking, is to
talk with himself; so will his tongue not
defile his body (as Saint James complains,)
but purge his Soul: not set on fire the
course of nature, but thirst after the wel-
springs of Grace: not it self be set on fire
from Hell, but inflame the soul with the
love & desire of Heaven: *He that talks most
with himself, is like to answer for himself:*
For the right Judgement of things is made
by the Conscience, which looks not on
Time, but on Eternity. The soul must
Answer by it self alone without the body,
and therefore had need consult with it self
alone about its Answer; not admit the flesh
into consultation, which will deprave the
Judgement, and cannot rectifie it. *Mundus
megacosmus intrat in microcosmum, i. e.
Animam, scil. Bonam in itinerario men-
tis; This Great world was made to enter in-
to man, the Lesser world (for the soul is
able to receive it all, and yet still must
continue empty) But man himself was
made to enter into a better world: Enter
thou into thy Masters Joy, Mat 25. 23.
The world above is too big to enter into
it, we must enter into it: Therefore it is*

E

better

better to know this world then to love because by knowledge this world enters into us : but it is better to love the world above then to know it , because by love we enter into that world. And surely love is like to have the happiest entrance, the soonest knocketh at the door : For soon there will be, who will say , *Lord , Lord open unto us*, who will have this answer, *Truly I say unto you, I know you not* ; Mat. 23. 11, 12. Wherefore it is necessary that the soul be divided from the body, even while it dwells in it, that so it may by a voluntary separation both prevent and facilitate its violent separation: For if she be accustomed to the world she will never fear the other. There may be a Separatist, and be no Schismatic : by Separating from my self, but not from my brethren. The Jews phrase much of Gods speaking with his own Judicial house, and when they find him speaking in the plural number, (not knowing the mysterie of the Trinity, or not caring to acknowledge it) do only tell us, he is consulting with his own Judgement : *Solomon 7archi on Cantic. 8. v. 5.* How much more ought man to consult with his own soul, that by so doing he may also consult with God ? For the soul,

more it descends into it self, the more it ascends unto its Saviour; God alone having the Priviledge to be within the Soul, as the Soul alone hath the priviledge to be within the body.

Therefore let me have frequent Colloquies with mine own soul, that I may have frequent Colloquies with my Saviour: my Colloquies with my self will wean me from the love of earth: my Colloquies with my Saviour will make me in love with heaven; my Colloquies with my self will shew me the Vanities of the world, the Infirmities of the flesh, the Malice of the Devil, and the sight of these will make me say with the Psalmist, *O that I had wings like a Dove, then would I flee away, and be at Rest*, Psal. 55. 6. When the spirit of a Dove will not give me Rest, such may be the wickedness of men; yet the wings of a Dove will give it me, such is the goodness of God: when condescending to man by patience and meekness will not, then ascending to God by prayer and meditation, will give Peace and Rest unto my soul.

My Colloquies with my Saviour, will shew me his Al-sufficient merits, His Almighty power, His Al-saving mercy;

And the first of these will make me Abandon the worlds Vanity, that I may retire to his Al-sufficiency : he hath ascribed sufficiency to his Grace, 2 Cor. 12. But he hath reserved the Al-sufficiency to himself. The second will make me acknowledge mine own Infirmary, that I may rely on his Omnipotency, as saith the Apostle, *most gladly will I glory in mine Infirmities, that the Power of Christ may rest upon me,* 2 Cor. 12. 9. For if the power of Christ rest on me, sure I cannot but have rest in it. The third will make me not fear the Devils malice, whiles I place my whole trust and confidence in my Saviours everlasting and Al-saving mercies ; For blessed be his undeserved goodness, I have a Saviour who is able and willing to save, a Jesus whose name is salvation, whose presence is salvation, whose work is salvation ; they are all three Joyned together, *John 11. 21, Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not dyed: He is Jesus, there's Salvation in his name, thou shalt call his name Jesus, for he shall save his people from their sins, Mat. 1. 21. If thou hadst been here, there's Salvation in his presence ; My brother had not dyed, there's salvation in his work:*
therefore

therefore must my soul be alwaies neer my Saviour, that it may never be far from his Salvation : It must converse with him, and therefore it must be united to him by the spiritual and blessed Union which is wrought by Faith, by Hope, by Charity. For without this Union I may not hope for that Conversation.

The Union or Conjunction of the soul with Christ by Faith is expressed, and in that required, *Eph. 3. 17. That Christ may dwell in your hearts by faith* : Not in your Heads by Phansie, but in your Hearts by Faith : not float in your Brains, but sink down into your Breasts : Wherefore let me be sure to cherish in my soul this heavenly gift of Faith, by refraining my mind from vain Curiosities, and bringing into captivity every thought to the Obedience of Christ, *2 Cor. 10. 5.* and by cleansing and purging my will and affections (for true faith is in the will no less then in the understanding) from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God, *2 Cor. 7. 1.* For Impiety doth directly dispose the soul to Infidelity ; And they that are men of corrupt minds, (though of never so clear Judgements) are also reprobate concern-

ing the Faith, 2 *Tim.* 3. 8. The Union of the soul with Christ by hope is expressed, and withal required, *Isa.* 26. 3. *Thou wilt keep him in perfect Peace,* (Heb. Peace, the peace of a Good Conscience here, of a blessed eternity hereafter) *whose mind is staid on thee, because he trusteth in thee: & v. 4. Trust ye in the Lord for ever, for in the Lord Iehovah is everlasting strength:* God takes it for an honour to be trusted; & he that most trusts him, most honours him: and he that least honours him, least trusts him; *Offer the sacrifices of Righteousness, and put your trust in the Lord,* *Psal.* 4. 5. He that offers not the sacrifice, cannot have the trust; For he that doth not think it fit to honour him, cannot think it safe to trust him; therefore let my hope in Christ be such as becometh a Christian, and much more such as becometh Christ: such as becometh a Christian, not provoking him whiles I trust him; & much more such as becometh Christ, trusting him with what he cares to be trusted, that is, my soul; and for what is worth his trust, that is, my Salvation.

The Union or Conjunction of the soul with Christ by Charity is expressed, and in that required, 1 *John* 4. 16. *And we have known and believed the Love, that God bath*

hath to us ; God is love, and he that dwelleth
in love, dwelleth in God, and God in him ;
where we must observe, that the soul is uni-
ed unto Christ, not by every kind of love,
but by a Right, a Great, a Firm love: a right
love, which loves him before all things, for
it loves him upon this ground, because he
loved us first, *We have known and believed*
the love which God hath to us: A great love,
which loves him above all things, so that
the soul wills not for it self but for God :
cares not to know any thing but by him,
nor desire any thing but for him, nor do
any thing but with him ; nay yet more,
cares not to live, or move, or have any being
out in him and to him alone ; He that tru-
ly Loves, dwells not where he lives,
but where he Loves, *He dwelleth in*
Love: Thirdly and lastly, a Firm Love,
which loves God beyond all things, by a
love that hath an everlasting continuance,
a love not capable of being corrupted, and
therefore not of being interrupted : For
where the love of God is without corrupti-
on (as in Heaven) it is also without
Interruption ; where it is a pure love, there
it is also an Everlasting Love : A love so
desiring an Union, as to be fully resolved
against a separation : He that dwells in

Gods love, will not endure the thought of being put out of his dwelling : And He that dwelleth in love dwelleth in God, and God in him. Excellent is the Rule of the Casuist *Spiritale bonum divinum consistere in Amicitia inter Deum & Hominem, ac per hoc consentire, conversari, convivere & colloqui cum Deo* ; (Cajetane in *summula*, verba *Acedia*.) The Spiritual good of man, or the blessing of the Soul consists in this, that a man hath friendship with God, and consequently that he lives for him, to him, with him, in him ; Lives for him by consent, with him by conversation, with him by cohabitation, in him by contentation : And this is the friendship that the good Christian hath with Christ, whiles he converseth with him, or rather is united to him, by Faith, Hope, and Charity ; For according to *Aristotles* rule, 8. *Eth. c. 5.* there may be *εὐνοια*, but not *φιλία*, There may be Goodwill in those that live far asunder, but Friendship only in those that live together. *φιλία καὶ ἔστιν ὡς κατ' ἐνέργειαν*, An habitual, not an Actual Friendship : And he proves it by this Proverb, *ἡ ἀμεσηγορία πολλὰς φιλίας δάλαυσεν*, That the neglect or want of Friendly salutes, and compellations, hath dissolved many mens Friendships.

So will

So is it also in this Spiritual Friendship: he that will have Christ for his friend, must be sure constantly to live with him, wholly to rely on him, and daily to call upon him: for want of friendly compellations hath made many lose his friendship, first falling into a strangeness, then into a fullness, and at last into a plain dislike and discontent with their Devotions, which makes them not care to have their conversation, where they do not expect to have their contentment: Wherefore above all things, O my soul, never let go the exercise of thy Faith, Hope and Charity, that thou maist never let go thy Saviour. Thy faith will best exercise it self about his bitter passion: thou wilt see him in the garden sweating blood, Thou wilt see him on the Cross dropping blood, with his feet nailed fast to stay for thee, with his hands stretched out to embrace thee, with his Head bowed down to hear thee, with his side ready open to receive thee: This will be the best exercise of thy faith, that God having already punished thy sins in his own beloved Son, will not in mercy, cannot in justice punish them again in thee his most unworthy servant; Hence will thy heart be filled with compassion for his

his sufferings, and much more with compunction for thy sins : Hence will thy mouth be filled with Thanksgivings to him for suffering, and thy whole Life with a blessed conformity to his sufferings, Knowing it is a faithfull saying, *For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him.* 2 Tim. 2. 11, 12. Thy hope will be exercised it self about his powerfull Resurrection; Thou wilt there see a great Earthquake, and a great Man-quake; Thou wilt there see a great Earth-quake which opened the Graves, so that *many of the bodies of the Saints which slept, arose*, Mat. 27. 53. And That Earthquake will much more open thy Heart, to let into it the Blessed Hope, that is full of Immortality, & no less full of comfort, the hope of a glorious Resurrection of thy body to the life everlasting: Thou wilt there also see a great Manquake, the keepers of the sepulchre the Roman Souldiers, trembling and shaking for fear of the Angel, though (poor mercenary Souls) they were soon after bought out of their Fright, and as soon bought out of their Faith : A little pain more then ordinary made them forget their Fright, and forgo their Faith : It made

them

them turn Preachers, though it kept them
 from turning Christians : but their Do-
 ctrine was accordingly fit for *Mammons*
 Chaplains, fit for money Preachers, It was
 the denying of Christs resurrection; when
 we meet with such Preachers, we have rea-
 son to be afraid of such Doctrine. Souldi-
 ers can easily teach others to serve them,
 but they can hardly teach themselves ,
 much less others, to serve God : And now
 you may also, (if you please) see a third
 Quake, more terrible then the other two;
 not a quaking of Earth, nor a quaking of
 bodies, but a quaking of souls, in the first
 Sect of Quakers ; They who before qua-
 ked for fear of an Angel, now much more
 quaking for fear of Devils : But be not
 you, O Christian Souls, afraid of that sight,
 The Angel himself saying, *Fear not ye, for*
I know that ye seek Jesus which was cruci-
fied, Mat. 28. 5. not seek, much less help
 to crucifie him : This reason doth no less
 concern all other seekers, that seek Jesus
 which was crucified, then it did the women :
 They may well seek without fear, for they
 are sure to find with joy : They shall find
 that their Lord is risen, and calleth them
 to rise with him: Immediately in their souls,
 Immortally in their bodies, Incorruptably
 both

both in souls and bodies: This will be the best exercise of thy hope, that Christ the Head being risen, will make thee his member, partaker of his joyfull Resurrection which consideration made our Church compose a choice Hymn of purpose for *Easter* day, to express the joy and exultation of true Christian souls for the Resurrection of Christ: And I suppose none will condemn her of singularity or novelty concerning that Hymn, although it is not to be found entirely either in Greek or Latine Liturgies: for there is no doubt of her communicating with the Church of Christ, whiles she communicates with the Spirit of Christ; And in this Hymn she immediately communicates with the Spirit of Christ, because it is all taken out of his Word, *Rom. 6. 8. and 1 Cor. 15. 20, &c.* And though the Hymn it self may possibly be taken out of good Christians mouths, yet surely the Joy of it can never be taken out of their hearts, *That Christ Rising again from the dead now dieth not, Death from henceforth hath no power upon him;* and in that it hath no power upon him, I am sure it shall not long have a power upon me; And that other, *Christ is risen again, the first fruits of them that sleep;* ἡ ὁ Ἀπαρχὴ καὶ τὰς ἐπακολουθεῖ-

τοῖς ἰσχυρί, faith *Theophil.* He that goes first, sure hath some to follow him; There cannot be first-fruits, but there must be after-fruits: This is my Hope, the head being risen will not leave his members forever in the dust; My soul and my body cannot be now so unwillingly parted, in the Death, As they shall hereafter be joyfully United in the Resurrection from the dead: Lastly, Thy love and charity will best exercise it self about his glorious Ascension: Thou wilt there see him attended on Earth by his Disciples, ready to receive his Instructions; Thou wilt there see him attended in the Air by a Cloud, ready to receive his Person; Thou wilt there see him attended in heaven by millions of Angels and glorified Souls, ready to congratulate his reception: If these considerations will not make thee love the Christian Faith that teacheth such heavenly mysteries, it is because thou hast dull affections; If they will not make thee love thy Saviour Christ, who hath prepared such heavenly mercies, it is because thou hast no affections: This will be the best exercise of thy love, to inflame thy soul with the contemplation of those Unspeakable joyes, which cannot more Inflame, then they will content it: Christ

Christ ascended into heaven, What hast thou to do but in heart and mind thither to ascend after him, that thou maist continually dwell with him? He is gone to prepare a place for thee; what hast thou left to do, but to prepare thy self for that place, and beseech him to assist and bless thee in that preparation?

S E C T. II.

The soul Divided from the body, when it dies, by a violent separation.

THE Soul of man had no subsistence before his body, and is therefore unwilling to have a subsistence without it. *Creatio & infusio sunt simul respectu anime,* is the Tenent of the School, The soul is not created till the body be fitted to receive it; so that in the same instant wherein it is Created, it is also received into the Body: And thats the reason, That coming cloathed into the world, she is so much troubled to think that she must at last go, as it were, naked out of it: Hence it is, that though we groan

roan in this tabernacle, being burden-
ed with the miseries, and much more
with the sins of our Flesh, yet we do
not desire to be *Uncloathed*, but cloath-
ed upon, that mortality might be swallowed
up of Life, 2 Cor. 5. 4. That is,
we would so lay aside our burden, as
not to lay aside our Flesh; and would
have our mortal bodies, not by Death put
off their mortality, but by a change put on
Immortality: Wherefore the Union of
the soul with the body being altogether
natural, the separation of the soul from the
body must needs be against nature: Con-
sequently, it is not possible that a meer
natural man should deliberately desire to
die: for nature cannot desire its own de-
struction: and therefore a deliberate desire
of Death cannot possibly proceed from
nature, but from grace, which alone can
make a man both live contentedly, and die
comfortably: & where there's a great mea-
sure of grace, there is also a great measure
of contentment in life, and of comfort in
death: In so much that if we do not wil-
fully shut our eyes, we cannot but see: if
we do not wilfully shut our hearts, we
cannot but believe: if we do not wilfully
shut our mouths against the truth, we
cannot

cannot but confess, that Godly and Religious men do continually dye with more Patience and comfort then we dare live ; but the original of this Patience & of this Comfort is not from the man, but from the Godliness : For thereby alone he is able to say with Saint Paul, *For me to live is Christ and to dye is gain*, Phil. 1. 21. To me to live is Christ, for I die unto sin ; to me to dye is gain, for I have lived unto righteousness. Or else as Beza expounds that place *michi enim est Christus & in vita & in morte lucrum*, Christ is a gain to me, both in life and death. To talk of gain in death to a natural man, were to make him mad, or to think you so : for he loseth his soul when he loseth himself ; but to talk of gain in death to the spiritual man, is to make him the more sensible of his spiritual comfortable Condition : for the less he hath of the Flesh, the more he hath of the Spirit ; So that though death takes from him his Body, yet it gives him his Soul ; though it takes from him his Soul, yet it gives him his Satisfaction. Be it then that death takes from him all things but his God, yet sure that it gives him. *Christ is my gain whether I live or dye.* For whiles I live, I live unto him the only Author, Preserver and Redeemer.

Redeemer of my life, that when I shall dye I
 may die unto him the only Joy, & Comfort,
 and Repairer of my Death; that whether I
 live or dye I may still be his: Thus did ho-
 Job comfort himself against the miseries
 of his life, and the terrors of his death,
 saying, *I know that my Redeemer liveth,*
 Job 19. 25. as if he had said, I know that I
 am as one forsaken and forlorn, yet I
 have a Redeemer. I know that I seem as
 one ready to be swallowed up by death,
 yet he who swallowed death it self up in
 victory, he liveth, *I know that my Redeem-
 er liveth*; and hereupon do I ground my
 Faith, my Comfort, and my Assurance;
 my Assurance is infallible & undeniable, for
 it proceeds from knowledge, *I know*; I am
 as sure that my Redeemer liveth, as that I
 shall die; my faith is firm and immove-
 able, for he is mine, none shall ever sepa-
 rate me from him, he is *my Redeemer*; my
 Comfort is heavenly and immortal, answer-
 able to those Divine fountains of Faith and
 hope from whence it floweth; it is the com-
 fort of eternal life; for in that my Re-
 deemer liveth, I am most confident, that
 in him and by him I shall also live; for when
 Christ who is our life shall appear, then shall
 we also appear with him in Glory, Col. 3. 4.

An

An assured hope, a constant faith, an immortal comfort; these were *Jobs* only supports in his greatest afflictions, (and his were so great, that we can scarce imagine, but sure we cannot endure greater :) never was his body in worse case, never was his soul in better. Afflictions in the body then have the right end for which they are sent, when they make our souls magnifie the Lord, and our spirits rejoyce in God our Saviour. The devil intended to have added to *Jobs* misery by increasing the Torments of his body, but he did indeed add to his happiness, by increasing the Devotion of his soul: Mans extremity is Gods opportunity: he then most helps us, when we can least help our selves; *when I am weak, then am I strong*, 2 Cor. 12. 10. and by the Rule of Proportion, when weakest then strongest; when weakest in my self, then strongest in my Saviour: yet dare I not venter to stay till the weakness of my body give strength unto my soul. For had not *Job* been a man perfect and upright in his health, he would scarce have shewed so much perfection and uprightness in his sickness. What then should be the work of my health, but to prepare for sickness? what should be

the work of my sickness, but to prepare death? Then shall I so live as prepared death, then shall I so die as prepared Judgement: then shall I so live and die prepared for Christ and his Kingdom Grace in this world, of Glory in the world to come: Let me snatch away this victory from my adversary, *Lest the Kingdom say, I have made Abraham Rich.* Gen. 14. 23. Lest hell and the grave say, I have thrown this man upon his knees: no thanks to him for his devotion: it is bare necessity and need, meer extremity and want that makes him devout: Happy is that man whom this worlds Afflictions have driven neerer to his God; but much happier is he that hath made this approach to his maker by voluntarily Afflicting himself: for seldom is there so much sincerity, but never is there so much Glory in that Repentance and Devotion, which proceeds rather from compulsion than from election, rather from necessity than from choice. Let the mercies of God invite me to Repentance and amendment of life in my health, and let me not expect his Judgements in my sickness; lest instead of being amended, I be confounded: For if I be afflicted in the flesh, and not comforted

fortified in the spirit, then will death, who
 was appointed to the end, be but the
 beginning of my afflictions: For what
 we say? was *Jobs* body (now become
 most as loathsome as the Dunghil
 he sate upon) a fit embleme of Immo-
 rality? and yet whosoever shall look into
 own soul with an impartial eye, will
 there much less hope and comfort of
 nity, then *Job* found in his body. How
 then can he contentedly compose him-
 self for Death? I answer, he must do as
 did, cast but one eye down upon him-
 self, lift up the other to his Redeemer: when
 looks down upon himself, he finds nothing
 but *worms to destroy his body*, v. 26.
 when he looks up to his Redeemer
then in my flesh (saith he) *shall I see God*.
 What a strange contrariety is here, Worms
 and Flesh, Death and Life, Destruction
 and seeing God! The Worms are
 loathsome that turn to Flesh; The Death
 not terrible that ends in Life; The
 destruction is most welcome that ends in
 seeing God: but yet still, worms in the
 selves are worms; death in it self is death
 and destruction is destruction: and worms
 as worms are loathsome; death as death
 terrible: destruction as destruction cannot

welcome; and the body is invaded by
 rms, captivated under death and de-
 ction, when the soul is separated from
 and therefore we cannot but look on
 it as a violent separation, which com-
 is a Rape upon Nature, and conse-
 quently must needs be an unwelcome
 est, such as we are unable to exclude,
 yet much more unwilling to entertain.
 Therefore the soul while it is in the state
 conjunction with the body, though it
 now by reason of sin in a miserable state,
 is that state natural, and consequent-
 desirable: nor is it easie to define how
 it need be made miserable, before it can
 be made not desirable; for we may easily
 entertain a very great desire of life in most
 n, because the greatest miseries are not
 of themselves fully to expel that desire:
 the soul while it is in the state of sepa-
 ration from the body, is in a state altogether
 natural, or rather contra-natural, for
 as long as she continues so, she hath
 the perfection of her own nature: it be-
 as natural for humane spirits to be with-
 bodies, as for Angelical spirits to be with-
 out them; which *Aquinas* hath excel-
 lently proved in this manner; (1^a p. q. 89)
 All Intellectual Substances the Intel-
 lective

lective Virtue or Facultie is from the
fluence of the Divine Light ; which
the farther it is diffused from God
more it is divided in it self ; and the more
is divided, the more it must needs be
diminished. Hence it is that those Intellectu-
al Substances which are farthest from
such as are Humane spirits, having the
share of the Divine light , have
so the weakest Intellectuals : and con-
sequently are not able to understand
by such universal forms and representa-
tions by which the Angels are able to
understand them. Therefore it is necessary
that the Souls of men be united unto
Bodies, thereby to be made capable of
universal forms and representations,
such as are imprinted in the Angels.
Had God given unto men no other
understanding, then he hath given to
Angels, they, not being able to under-
stand distinctly by such universal forms as
Angels, could not have had a particular
and distinct knowledge of any thing,
only a general and confused knowledge
so it is clearly for the better, that Hu-
man Souls be united unto Bodies, because it
duceth to the bettering of their un-
derstanding. But this reason concerneth

the soul of man no longer then whiles it is here on earth; whereas it is evident that the desire of Re-union with the body, accompanieth the soul also in heaven: for though she there understand by a far more excellent and noble way without the Body, then she doth here in the Body: yet doth she still desire Re-union with the Body, and not think her own blis so compleat, till she may have it in and with her old companion, her first friend and acquaintance. Excellently the same *Aquinas*, (12^x. qu. 4. ar. 5.) *Desiderium Animæ separatae totaliter quiescit ex parte Appetibilis, quia habet id quod suo appetitui sufficit, sed non totaliter requiescit ex parte Appetentis, quia illud bonum non possidet secundum omnem modum quo possidere vellet, & ideo corpore resumpto beatitudo crescit non intensive, sed extensive.* The desire of the separated souls that are in Heaven, is fully satisfied as to the object, or the thing that they desire, for they have all the blessedness that they can wish: But not as to the subject or their manner of desiring, for they have not their blessedness so as they do wish it, because it is not yet communicated to their bodies: wherefore after the Resurrection of the Body,

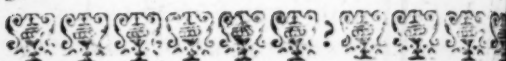
the

the blessedness of Glorified Souls is said to increase, though not intensively, as if the bliss should be greater in it self, (for they are already admitted to the vision and fruition of God,) yet surely extensively, because it shall be greater in respect of those that enjoy it, when it shall be communicated from their Souls unto their Bodies. And therefore the Glorified Souls of men do exceedingly desire, that their Blessedness should be so communicated, because their supernatural Bliss doth not extinguish, cannot exclude their natural Desire, which is, to be united to their Bodies. Accordingly *Aquinas* tells us, that to the perfect consummation of mans Bliss, is required, not only a perfect Disposition of his Soul, but also of his Body; and that both antecedently and consequently to his Blessedness. Antecedently, or before he is Blessed: for else his Body would clog his Soul, and divert it from the Beatifical vision: And Consequently, or after he is Blessed; for the Soul cannot but communicate her Bliss and Glory to the Body. (12th. q. 4. ar. 6.) Therefore that which was a Natural Body at the separation, shall be made a Spiritual Body at the Reunion: and being once made a Spiritual body,

ly, the Soul shall have Power to keep it
 for ever, according to that of Saint Aug.
Tam potenti naturâ Deus fecit Animam, ut
ex ejus plenissimâ Beatitudine redundet in
Inferiorem Naturam Incorruptionis vigor;
 With so powerful a Nature hath God en-
 dued the soul of man, that when her self
 shall come to be perfectly Blessed, she
 will be able to Transmit her Bliss and In-
 corruption to the body. Wherefore let
 my soul be separated from this natural bo-
 dy, by which it is corrupted, that it may
 be united to that Spiritual body by which
 it shall be perfected.

F

The



The Second P A R T :

OR,

The Consolation against Death.

Preface.



H E that will fully comfort the Soul of man against Death, must comfort against sickness, that commonly goes before it; and against Judgement that alwaies follows after it. So that this consolation must branch it self into these three Chapters.

The Comforts of the Soul against Sickness
 The Comforts of the Soul against Death
 The Comforts of the Soul against Judgement.

It is as easie for those in health to give advice to the sick, as it is hard for the sick to follow it. But every one that can give Advice to the sick, cannot give them

fort in their sickness. The best that any of us can say in this kind, is, *The Lord comfort you.* And yet surely there are some men who are obliged, if not enabled by their Calling, to speak more comfortably then others, no less to body-sick, then to sin-sick Persons: Those men whose peculiar Duty it is to visit the sick, and consequently to comfort them: For they may not do as Jobs Friends did, come to Grieve with him, and then help, not to Asuage, but to Encrease his Grief. For they by so doing, are lookt upon, not as Gods, but as the Devils Instruments, though they were of the Posterity of Abraham, and therefore undoubtedly instructed in the true Religion, according to that Testimony given of Abraham, by God himself, Gen. 18. 19. For I know him; that he will command his children and his household after him, and they shall keep the way of the Lord. Yet these men were so faulty in their conferences with holy Job, that God himself saith of them, they had not spoken right concerning him, and that his wrath was kindled against them, Job 42. 7. Whereby it Appears, that Jobs former exclamations against them, proceeded not from the impetuosity of his Passion, but from the justness of his cause, when he said, ye are forgers of lies,

F 2

lies, ye are all Physitians of no value, *Job* 13. 4. *Medici Idoli*, so *Jarchi* expounds the word, and parallels it with that of *Zach.* 11. 17. where we translate it the Idol shepherd, and may here so too, The idol Comforters; Men that made a shew of Comfort, but afforded none at all, no more then if they had been but meer Idols: Nay thats not all, they afforded him discomforts instead of comforts, wherefore he calls them also miserable comforters, *Job* 16. 2. Hebrew, *consolatores molestiæ*, troublesome comforters are you all; And sick men may, (in this Brain-sick age of ours,) quickly have enough, if not too much of such comforters; Men that scarce can settle others consciences, having so much unsettled their own: Which made Saint Paul come with a *Benedictus* in his mouth, (and surely it was in his heart before it was in his mouth, when he considered what a great mercy it was in God, towards these in distress, to give either true comforts or true comforters, saying, Blessed be God, even the Father of our Lord Jesus Christ, The Father of mercies, and the God of all comfort, who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith

we our selves are comforted of God, 2 Cor. 1. 3, 4. *The Apostle begins here with thanksgiving according to his accustomed manner in all his Epistles, but contrary to his custome doth he apply this thanksgiving wholly to himself, The reason was, (saith Beza) Because the Corinthians did begin to despise him for his Afflictions; (the common course of the world, to despise that Church that is in Affliction) Therefore he answers confidently for himself, that though he had been much afflicted, yet he had been much more comforted: and he rejoyced the more in his comforts, because God had comforted him for that very cause, That he might be able and willing to comfort others.*

Having thus considered the Author of all true comfort, and the Instruments he is pleased chiefly to use in comforting, and how they are bound to comfort, as his Instruments: It follows that in the next place we consider the comforts themselves; Which are then most given from God, when most wanted by men; For it is very observable, Jer. 33. That Gods promises to the Jews were then Greatest, when their own miseries were so: For he there promiseth to the captivity, A gracious Return, a joyfull State, and a settled Government, when they were even now

transplanted from Jeruſalem to Babylon ; Surely to teach them and us, that his promiſes were to be underſtood ſpiritually in Chriſt, and ſo to be fulfilled ; That when they had leaſt comforts in themſelves, They might have greateſt comfort in their God ; that in the greateſt temporal miſeries, he did uſe to afford the greateſt ſpiritual mercies ; That when the body is moſt afflicted, the ſoul is, or ſhould be moſt comforted : Thus we look on ſickneſs, as a very great diſcomfort of the Body : And yet even that may be made a greater comfort to the ſoul ; And truly from thoſe very conſiderations for which it is a diſcomfort to the body, and they are Three, Becauſe it afflicts the Fleſh, Becauſe it weakens the Fleſh, Becauſe it waſts the Fleſh :

CHAP. I.

*The Comforts of the soul against
Sickness.*

SECT. I.

*The sickness of the Body is a Comfort to the
soul, in that it Afflicts the Flesh.*



HIS age loves Paradoxes ,
that is, (strange opinions)
And these may justly be
thought the strangest of all
others, which seek to make us
in love with sickness, that cannot but make
us out of love with the world and with our
selves; but be it so, since we could never
have a fitter time to be out of love with
the world, because now it is so bad, nor
with our selves, because we help to make
it worse : Welcome then a sickness to

comfort the soul, since health is made uncomfortable to the body, as bad times worse men can make it: And indeed in the respect sickness is a comfort to the Soul whiles it afflicts the Flesh, in that it brings us to God, and God to us: For man being afflicted in his body, and finding no rest in himself, immediately makes his address to God, that he may find rest in him: *Tullianus* told the Heathen Greeks so much that when they were sick, then they would send for their gods to be with them, as *Agamemnon* did at the siege of *Troy* send for his ten Counsellors; *Ἀγαμέμνων δὲ αὐτοὺς ἐπεσφύρα :* And surely they who never think of God in their health, yet are desirous he should think of them in their sickness: *In their Affliction they will seek me early*, *Hos. 5. 15.* Whereas before it was, *They will not frame their desires to turn unto their God*, ver. 4. And affliction make those seek God who before did not regard him, then surely it cannot but make those who did seek him before they were afflicted, to seek him much more in their affliction: *Mine eyes are ever towards the Lord (saith David) for he shall pluck my feet out of the net*, *Psal. 25. 15.* When his feet were most at liber-

he desired not to look much away from
 God, for fear of falling into some snare:
 but when his feet were intangled in the
 net, then his eyes were ever towards him.
 The Prophet *Jeremiah* prophecied con-
 cerning the Jews, that after their return
 from *Babylon*, They should *serve the Lord*
their God, and David their King: He means
 the Son of *David* (saith *Kimchi*) the
 Messiah: And surely whereas before their
 Captivity they often fell into idolatry, yet
 after it they were never guilty of that sin:
 And who will not call that a happy Capti-
 vity in which they left their Idolatry be-
 hind them? So is it also in our distresses, it is
 a happiness, not a misery, which brings
 a man neerer and neerer to his God:
Ismaels Name bids him believe that the
 Lord will hear his affliction, for so saith the
 Angel to *Hagar*, 'Thou shalt call his name
Ismael, because the Lord hath heard thy
 affliction, *Gen. 16. 11*. But *Israels* saith bids
 him believe that the Lord will not only
 hear his affliction, but also bear it: *In all*
their affliction he was afflicted, and the Angel
of his presence saved them; *Isa. 63. 9*. What
 Comfort like the comfort of Salvation?
 What greater Comfort of Salvation, then
 that Christ is with us, ready to save us?

It is he that is here called the Angel of Gods presence, or of Gods face ; first because in his eternal Priesthood he doth waies minister before the face of God, making Intercession for us, *Heb. 7. 25.* Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Secondly because he is the expresse image of God, in so much that whosoever hath seen him hath seen the Father, *John 14. 9.* This Angel of Gods presence is most with us in our afflictions, and is therefore then most with us, that he may be afflicted with us. Our groans are His groans, Our sighs are His sighs, Our tears are His tears. The Psalmist did say, *Put my tears into thy Bottle. Psal. 58. 6.* But we must say farther, put my tears into thine eyes. For as Christ is the Angel of his Fathers face, so he looks upon every true Christian as the Angel of his own face : & loves to be there most, where he most sees his own face, his own image.

And will you know when he most sees his own image in you ? It is then when he sees himself fully represented, not only in your doings, but also in your sufferings. *In all your Affliction he is Afflicted.* Let your soul then rejoyce for a double cause

that it hath so good a Companion, that it hath so great a Comforter. For lest you should be troubled at the hiding of his face, he hath taught you to see his face in your own; For when you can most truly say, *Behold and see if there be any sorrow like unto my sorrow, Lam. 1. 12.* Then do you most truly resemble him, who was called *A man of sorrows, Isa. 53. 3.* This is the first comfort of the Soul in Sickness, when it Afflicteth the Flesh, because that Affliction brings us to God, and God to us. A second follows, Because that Affliction makes us conformable to Christ our Saviour. *Justine Martyr* (in his second Apologie for the Christians) hath observed, that there is scarce any Prediction or Prophecy concerning our Saviour Christ the Son of God to be made man, but the Heathen Writers, (who were all after *Moses*) did from thence invent some Fable, and feign it to have been Acted by some one or other of *Jupiters* Sons. Only *The Prophecies about the Cross of Christ* they have taken for the ground of no Fable; *Ἀλλ' ἰδομεν, εἰ ἐπὶ πᾶσι τοῖς λεγομένοις ἰσὺν τοῦ Διὸς τὸ Σταυρωθῆναι ἐμμιμήσαντο,* *They have not among their Fictions told us of any one of Jupiters sons that was Crucified,*
that

that Acted his part upon the Cross. And he gives this Reason for it, Because the myste-
 rie of the Cross was so Covertly foretold
 that the Heathen could not understand it.
 And indeed we do not find in all the He-
 brew Bible so much as the direct name of
 a Cross, or Crucifying: There is mention
 made of a Tree, and of Wood, but not of a
 Cross; of Hanging and of Lifting up, but
 not Crucifying. However, we may well
 suppose, that if the Heathen had under-
 stood the Prophecies concerning Crucify-
 ing the Son of God, yet they would have
 thought such a Disgrace not fit to have
 been Fastened upon any of the sons of their
 Idol gods; And therefore would rather
 not have any such Narrative, then have
 the reproach and shame that accompanied
 it. But we Christians see the only Son of
 the only true God, being found in fashion
 as a man, humbling himself, and become
 Obedient unto death, even the death of the
 Cross. And that for this Reason, That all
 they should follow the example of his Pa-
 tience, who do hope to be partakers of his
 Resurrection: For so himself hath said,
*He that taketh not his Cross, and followeth
 after me, is not worthy of me, Mat. 10. 38.* *εἰς
 τὴν ἁγίαν* He that taketh it not of himself,
 without

without anothers proffering : He that taketh it not as a thing belonging to him, but rather as a burden imposed upon him : He that taketh it not where he finds it, but only when it is offered him ; For that is the proper signification of λαμβάνειν, to take a thing of your own Accord, whereas Δέχισθαι is properly to take a thing from anothers hand : And it is observable that our Saviour here saith, *His Cross*, not *My Cross*, to shew it belongs to us, no less then it did to him : And without doubt here requires every Christian to take up the Cross so willingly, as if it were a matter of choice, not of necessity : such a Treasure as he would take up of himself if it lay in his way, and not tarry till another should bring it him. So desirable a thing is Christs Cross in it self, (though not so to flesh and blood,) were it only for this Reason, that it makes us conformable to himself : It makes a man here on eath conformable unto him who is the very beauty of heaven ; Insomuch that my zeal to the truth bids me say, whiles the Conscience of mine infirmity makes me afraid to say it, *I had rather with the Martyrs and Confessors have my Saviours Cross, then with their Persecutors, the Worlds Crown* : And though I much distrust

distrust mine own shoulders, yet dare not disclaim so holy a burden; And indeed if I would adore any Reliques, it should be a piece of that shoulder, which did first help bear my Saviours Cross, for that of all others was certainly most like him, and therefore most worthy of Adoration. But if conformity with Christ in Affliction be not, yet surely conformity with Christ in Glory is exceeding comfortable: And that is yet a third comfort of the Soul in the sickness of the Body whiles it Afflicteth the flesh, because Affliction is a necessary condition of our own Salvation: so saith Saint *Paul*, Rom. 8. 17. For in that we are Joint-heirs with Christ, we must look to come the same way that he did to this Inheritance: That is, we must look to suffer with him, that we may be glorified with him. This consideration alone, That Affliction was so necessary a condition of Salvation, troubled the most Reverend, and most Religious, and most Learned Bishop *Davenant*, upon his death-bed: A man of singular Uprightness and Integrity, and of so exemplary Godliness, that thereby he truly honoured God, delighted Angels, and converted many men: yet this man upon his Death-bed
having

having no sin to trouble his Conscience, had this Text to trouble it, *Heb. 12. 6. Whom the Lord loveth he chasteneth.* For not being able on the suddain to Recount his own chastenings, he had some short doubtings in himself concerning Gods love towards him : He thought he had not drank of his Saviours cup; and therefore could not see how he should sit with him in his Kingdom. And yet surely our Saviours words, *ye shall indeed drink of my cup, Mat. 20. 23.* were verified concerning Saint *John*, no less then concerning *S. James*, though but the one was murdered by *Herod*, the other dyed peaceably in his bed : For even he also was a Martyr in the Preparation of his Soul, (as appeared by his Banishment,) nay indeed he was also a Martyr in the Affliction of his body, though not by a corporal Martyrdom in shedding his blood, yet by a Spiritual Martyrdom in crucifying his flesh, and so being under a continual Death by a daily Mortification : *Martyrium horrore quidem mitius, sed diuturnitate molestius*, as saith Saint Bernard : Which kinde of Martyrdom, though it hath less of the Horror, yet hath it more of the Trouble. For the burning coals were not the less hot, because
when

when *Tiburtius* walked upon them barefooted, he thought himself to have walked upon *Roses*, (as saith *Aqu.* 22^x *qu.* 123. *art.* 8. c.) Nor is the constant Practise of mortifying the flesh, the less to be accounted a *Dying daily*, because Saint *Paul* looked on it as the work of his Rejoycing in Christ *Jesus*. Excellently Saint *Hierom*, *Reclē dixerim quod Dei Genetrix Virgo & Martyr fuit, quamvis in Pace vitam siniverit*; I may justly say that the mother of our Lord was a *Virgin* and a *Martyr*, though she ended her daies in *Peace*. For indeed true and constant *Virginity* is in it self a kind of *Martyrdom*, in that it is a mortifying of our members that are upon earth; wherefore Saint *Paul* saith *Νεκρώετε, Col. 3. 5*. That is, *make them dead*, which is yet more express in the word *θανατώτε, Rom 8. 13*. That is, *Put them to Death*. And doubtless such a righteous soul that daily chasteneth himself in the school of mortification, might have seen Gods Rod chastening him by his own hands; but yet he not seeing the Rod in anothers hand to chasten him, (for he dyed before the late Overflowings of ungodliness made the world so full of misery, and yet more full of sin) He could not but have some doubtings concerning Gods chastisement,

chastisement, and that made him have likewise for a time, some Doubtings, though no Distrust concerning Gods Love; because the Text saith so expressly, *Whom the Lord loveth, he chasteneth.* And why then should not we say, O Lord, let us taste and see thy chastisement, that we may taste and see thy love? *O taste and see that the Lord is good,* Psal. 34. 8. You will taste his goodness in the most bitter Portion, you will see his goodness in the most bloody scourge, if you do but seriously consider that *Whom the Lord loveth, he chasteneth*, and consequently whom he most chasteneth, he most loveth. Wherefore since *thy loving kindness is better than life*, Psal. 63. 3. though thy chastisement take away my life, yet I desire not thou shouldst take away thy chastisement, as long as that giveth me the true sense and feeling of thy loving kindness. Gods Rod is it self a very good Lesson, and doth here accordingly set down a Twofold Document, *Documentum Amoris, Documentum Salutis.* A Document of his Love, for loving and chastening go together; And to be without Correction, is to be without Filiation, v. 8. *But if ye be without chastisement, then are ye Bastards, not Sons,*

Sons : And a Document of our Salvation
 For his chastisement is as it were a Plow
 ing and Tilling of our Souls, to make us
 bring forth more fruit, even the fruit of
 unfeigned Righteousness, and the fruit of
 everlasting Peace, *ver. 11. It yieldeth the*
Peaceable fruit of Righteousness unto them
which are exercised thereby : *The peaceable*
fruit of Righteousness : These words may
 be called *Eschcol*, For they are a whole clus-
 ter of grapes, (*Num. 13. 24.*) yet not
 to be carried between two upon a staff
 being no less in effect then *That Eternal*
weight of Glory : or indeed, the whole
 Kingdom of Heaven : for if you Press
 these Grapes, and squeeze out the wine that
 is in them, you will find Righteousness
 an unfeigned Righteousness, which is the
 Kingdom of Grace : And you will find
 Peace, an Everlasting Peace, which is the
 Kingdom of Glory : And this is the whole
 Kingdom of Heaven, the Kingdom of
 Grace, and the Kingdom of Glory : And
 as unfeigned Righteousness is the way to
 bring us to Everlasting Peace : So is cor-
 rection and chastisement, the way to bring
 us to unfeigned Righteousness : Wherein
 in we shall see very much to exercise our
 Piety, but nothing at all to disturb our

Patience

patience; For *all chaſtening is but for a few*
 ſayes, ver. 10. whether it be by our
 Fathers on earth, or by our Father in
 heaven; For neither takes the Rod out
 of delight, but only out of neceſſity: and
 therefore is ſoon ready to throw it away
 after a little chaſtening: And a chaſtening
 that is but for a few dayes cannot call
 for many groans: A chaſtening that is
 but for a little time, cannot require any
 great patience: And though our Fathers
 on earth chaſtening us after their own plea-
 ſure, may chaſtiſe us both unjuſtly and
 unmeaſurably: unjuſtly as to the end, un-
 meaſurably as to the manner of their
 chaſtening: yet ſurely our Father in hea-
 ven doth not ſo: He chaſtens not unmea-
 ſurably, becauſe much leſs then we deſerve;
 even the Damned ſouls in hell are pu-
 niſhed *citra condignum*, ſaith *Aquinas*, with
 much leſs then condign Punishment)
 and he chaſtens not unjuſtly, becauſe for
 our Profit, *That we might be partakers of*
 his holineſs: And therefore if we owe ſub-
 ſcription and reverence to the Fathers of our
 faith, much more to the Father of ſpirits:
 and the rather becauſe the Reward of our
 ſtupidiſhneſs to them is but the prolonging
 of a momentary and a miſerable life: But
 the

the Reward of our dutifulness to the
 ther of spirits is to live blessedly, and
 live eternally, *ver. 9. & 10.* Therefore
 we must be sure in this case, to follow
 Saviours advice, *John 7. 24.* Judge
according to the Appearance, but judge right
eous judgement, For what though no cha
ning for the present seemeth to be joyous,
grievous, *ver. 11.* yet doth it not follow
 because it seems not so, therefore it is
 so : *Ab eo quod videtur, ad id quod est,*
valet consequentia : To argue from the
 which seems to be, to that which really
 were a most absurd way of argumen
 For this would prove the greatest Hypo
 crite to be the most Religious man, beca
 he most seems to be zealous of Religion
 So neither may we think that chastening
 not joyous because it seems not so :
 though it bring grief to the body, yet
 surely (being rightly taken) it bring
 joy unto the soul. And this is a very
 stantial Reason why we should not repine
 that God hath annexed Affliction as
 necessary condition of our Salvation ;
 may we farther to this, add these other
 Reasons.

First, because though our present aff
 ction be never so great, yet it is nothing
 respect

spect of our future Glory : so saith Saint Paul, Rom. 8. 18. *For I reckon that the sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us*: If you will compare them in their Continuance, The one is momentary, the other is eternal: If in their Quantity, the one is little or nothing, the other so great that it may be reputed All in All: If in Quality, the one scarce deserves our notice, the other challenges both our attention and affections: So that in all three respects, The Comparison is very unworthy: the one are not worthy to be compared with the other.

Secondly, because our present Affliction induceth to the assurance of our future glory. Therefore Saint Peter exhorteth us: *Rejoyce in the fiery Tryal, and gives this reason for our rejoycing, In as much as we be Partakers of Christs sufferings, That when his Glory shall be revealed, we may be rejoyced also with exceeding joy*, 1 Pet. 4. 13. It is a fiery tryal, but that Fire will both purge your soul, and Prove your Faith: your soul being purged, will let heaven it receive you; your faith being proved, will let you into Heaven; For it will testifie unto you, That Christ would not have made you

you partaker of his sufferings, if he had intended to make you partaker of his glory. Let him then punish temporally, that he may spare Eternally: Let him chastise our body, that he may save my soul, and give unto me the Joy of his Salvation.

Thirdly and lastly, because our Present Affliction conduceth to the increase of our Future Glory. *Iustine Martyr* in his 79. *Quest. ad Orthodoxos*, Asks the Reason why, when *Iosiah* is commended in Scripture above all the Kings of *Judah*, for his zeal to Religion, *2 Reg. 22*. yet himself was slain by the sword, and his sons after him carryed into Captivity: which was a greater misery than befell any of the worse Kings: and he gives this Answer to his Question, *Ο Καιρὸς τῆς ἀποδοχῆς τῶν ἐν ἐνστάσει μετ' ἀρετῆς καὶ πάντων, ἐχ' ὁ πόρῳ ὅτιν ἄλλ' ὁ μέλλον*: In, the time of recompence and reward for the trust who do the works of Righteousness, is not in this, but in the next World: And indeed they may here expect to suffer for the sake of Righteousness, but not till hereafter to be Rewarded for it: And they must with so great a comfort expect this, because their present sufferings are for the increase of their future reward: according to the promise

had of 2 Cor. 4. 17. For our light affliction which
 is but for a moment, worketh for us a far
 more exceeding and eternal weight of Glory;
 Our Afflictions can work for us, when
 we cannot work for our selves; our
 sufferings can do more then our Doings.
 We dare not say that our Actions shall,
 but we dare and must say, that our Afflictions
 shall work for us that exceeding and
 eternal weight of glory. This is indeed a
 very great comfort to the Afflicted, that
 Affliction is a necessary condition of their
 own Salvation. And yet there is another
 comfort not far short of this in the Do-
 ctrine of Piety, but before it (if possible) in
 the Practice of Charity, That our Affliction
 is the ordinary & usuall means of others
 salvation; for sure this must needs be a
 very great comfort to every good Christi-
 an, that God should make him the happy
 instrument of bringing others unto Christ;
 Saint Paul was so zealous of his brethrens
 salvation, that he could have wished him-
 self accursed, to have procured their eter-
 nal Blessedness, Rom. 9. 3. And Dives
 was so careful of his brethren, that he de-
 sired Abraham to send one to them from
 the dead, to testifie unto them, lest they
 also come (saith he) into this place of tor-
 ment,

ment, Luke 16. 28. If you cannot arrive at that pitch of charity which Saint Paul brought with him from the third Heaven; yet you may be ashamed not to have the Charity which *Dives* had with him when he was in hell; That Charity was so great as to make him look upon the Salvation of his Brethren, as the Alleviation of his own eternal Torment: How much more will it make thee look upon it as the Alleviation of thy Temporal Affliction? Saint Paul tells the *Colossians*, He did rejoyce in his sufferings for them, *Col. 1. 24.* How were his sufferings for them, unless it were to confirm their Faith? and if his sufferings did confirm their Faith, how could he ever sufficiently rejoyce in them? according as he saith, *Who now rejoyce in my sufferings*; he would not stay so long for his Joy, as till his pain and sorrow was past, nor did think it enough to rejoyce after his sufferings, but also in them: who *now rejoyce in my sufferings*; Εἰ ἐν ταῖς θλίψεσιν ἡγαυρεῖ, ποτε ἠνέσχετο εἰ λυπή γενέσθαι; (saith Saint Chrysostom citing this Text *λογ. 28* in *Gen.*) If he rejoyced in his Afflictions, when could he be sorrowful? Let us accordingly examine the reasons of his Joy, for this Doctrine is so much against flesh and blood,

that if we can not prove it to be rational,
 we shall scarce admit it to be Religious :
 The reasons of his joy were three ; for
 Christs sake, for his own sake, and for
 their sakes : 1. For Christs sake, because
 they were the afflictions of Christ , not in
 his own Person, (for of those afflictions it
 is said, *Isa. 63.3. I have trodden the wine-*
press alone, and there was none with me) but
 in his members ; not in his naturall, but in
 his mysticall body. 2. For his own sake,
 because there was a want and imperfection,
 and a kind of emptiness in him till he did
 suffer; therefore he saith, *And fill up that*
which is behind of the afflictions of Christ in
my flesh ; That is yet empty which must be
 filled up ; that is yet wanting which is be-
 hind. 3. For their sakes, therefore he saith,
my sufferings for you, and for his bodies
sake, which is the Church ; His sufferings
 did conduce to their salvation, not by way
 of merit or satisfaction, as if he had meant
 to jussell Christ from his cross, but by way
 of example or imitation, because he was so
 well contented to be crucified with him and
 for him. This example of piety, and pati-
 ence, and perseverance, was so much for
 their Edification, that he saith it was for
 them : accordingly as he saith again ,

G

2 Tim.

2 Tim. 2.10. *Therefore I endure all things for the Elects sake, that they may also obtain the salvation which is in Christ Jesus with eternal Glory*; O the admirable privilege of a sanctified soul, to pay a Debt of sin upon the score of Grace! Suffering is the Debt that I owe for my sin (and blessed be the mercy of Heaven which accepts of a Temporal, in exchange for an eternal suffering) but if I suffer so patiently, contentedly, so thankfully, as that I benefit others by my example, Then do I pay the Debt of sin upon the account of Grace. Then do I endure chastisement for others sakes, as well as for mine own; *I endure all things for the Elects sakes, that they may also so obtain the salvation which is in Christ Jesus*; as if he had said, That they see me possess my soul in patience, may all learn to possess theirs so too; for the same Christ who is All-sufficient to me in my sufferings, will be as All-sufficient to them in theirs: Though the merit of my sufferings cannot advantage them (for the salvation is in and of Christ Jesus, not in and of his servants, but onely for them) yet the example of my sufferings may advantage them; my sufferings can do them little good, but I that suffer may do them much

good

good; And indeed we cannot doubt, and therefore may not deny, but that God both oftentimes visit his choicest servants with the sharpest afflictions both in health and sickness, meerly for others sakes: that those whom before they had examples of piety, they should now have examples of patience; that those who had followed Christ so far, as they had most benefited others by their doings, (for he went about doing all manner of good) might also follow him a little further, even to his Cross, and most benefit others by their sufferings: A thing in it self very desirable to attain, and therefore very comfortable when attained; for any man may in some sort advantage his Brother by his doings, but onely the good Christian by his sufferings: the doer may be the saviour of the body, but it is chiefly the sufferer that is the saviour of the soul; God having appointed three wayes for man to benefit his neighbour; By speaking, by doing, and by suffering; but as speaking is out-vied by doing, so doing is out-passed by suffering. If thy affliction divert not thee out of the right way, it may be a means to convert another to it; *Iustin Martyr* confesseth that the constancy of the Christians in their sufferings

ferings was the chiefest motive that converted him to Christianity; (*Apol. ad Senarom.*) saying to this effect, I my self (said he) was once a Platonist, and did gladly hear the Christians reviled; but when I saw they feared not death, nor any of those miseries which most frighten all other men, I began to consider with my self that it was impossible for such men to be lovers of pleasure more then lovers of piety; and *that made me first think of turning Christian.*

O what an immortall comfort will it be unto thy soul, to be a means of converting or confirming others by thy sufferings when thou canst no longer by thy speaking nor by thy doing! for so shalt thou save two souls together, thine own and thy Brothers; and by saving his soul from death, shalt hide a multitude of thine own sins, *7 am. 5. 20.* This being the priviledge of true Christian patience; To hide other mens sins from us, and much more to hide our own sins from God; for though it cannot expiate any one, yet it can hide a multitude of sins.

But let us in a word sum up the comforts of the soul from the afflictions of the body, and they will appear to be these four: First, it brings us to God, and God

ous : Secondly, it makes us conformable
with Christ our Saviour : Thirdly, it is a
necessary condition of our own salvation :
Fourthly, it is an ordinary means of others
salvation : Joyn all these together ; and
when thy flesh is most afflicted, then let
thy spirit be most comforted, and most
thankfull to God for his spiritual and im-
mortal comforts, which in that they have
been spiritual, do plainly shew they shall
be immortall.

SECT. II.

*The second comfort of the Soul in sickness,
is, that it weakens the flesh.*

IF I would rejoyce as a man (at the wea-
kening of any) it should be at the wea-
kening of mine own enemies; if as a Chri-
tian, it should be at the weakening of the
enemies of my God ; Here then in the
weakening of my flesh I may have true joys,
for as much as that is both my Gods and
mine own enemy : 1. It is Gods enemy,
*Rom. 8. 7. The carnall mind is enmity against
God ; for it is not subject to the Law of
God, neither indeed can be ; Sapiencia car-*

126 *The Comforts of the Soul*

nis, saith the vulgar Latine) The wisdom of the flesh is enmity with God; what then is its Folly? The minding of the flesh, saith the Greek. If the mindings of the flesh be enmity with God, what then are the arguments of it? and we may see the reason of the enmity, *For it is not subject to the Law of God*; ἔχ' ὑποτασσεται, the word speaks two things: first, being in order, then being in subordination; the flesh will not be ordered, and therefore it will not be subordinate: It is an obstinate, a perverse Rebel, that hates all subjection, and therefore much more hates the Law that requires it. It is admirable to think that Christ took our flesh, that he might be made under the Law; but we as long as we are in the flesh desire to be above all Law; the reason is, the purity of his flesh, the corruption of ours; ἡ Ἀμαρτία ἐστὶν ἡ Ἀνομία, saith S. John 1 Ep. 3. c. 4. v.) Sin is a transgression of the Law; and not onely so, but also a privation or detestation, or abolition of the law; Ἀνομία is both; And the flesh is guilty of such fault for as it sins against the Law by transgression, so it would fain sin without the Law by abolition; and doth not onely forsake the Rule of obedience, but also as much as possible destroys it, by wishing there were no

no Command to restrain it, no Lord to over-rule it, no Judge to over-awe it.

Thus is the flesh not subject to Gods Law, as a wilfull Rebelle is not subject to the Law of his Supream Governour, not only by an actual transgression, but also by an habitual detestation of it : This is the Reason why *S. Paul* puts Christ against *Belial*, *2 Cor. 6. 15.* For Christ was obedient to the death, but *Belial* will not endure to think of obedience : Therefore *Avarice* and *Envy*, *unrighteousness* and *undutifulness* are put as terms convertible ; for *Belial* is no other but *sine Jugo*, one without yoke, that is, without law : One that looks upon Law as a yoke, and will be sure not to put his neck under it ; such a *Belial* is the flesh, and is therefore Gods enemy ; to be without Law, is to be without God, since Law is no other but the Reason of God, or at least, Reason derived from God ; Divine Law is the Reason of God, humane law is Reason derived from God.

But secondly, the flesh is also mine enemy ; for in being Gods enemy, it must also be mine : whereof the Apostle would faine make us all sensible, when he concludes his discourse concerning the flesh with this terrible Epiphonema ; *So then, they that are*

in the flesh cannot please God, Rom. 8.8. And what was he himself when he said this (saith S. Chrysostome, Λογ. κδ. in Gen.) was he not in the flesh? yes, *He was in the flesh as clothed with it, but not as one besotted by it* ὁ φανὼν οἱ Σάρκα περιβαλόμενος ἀλλ' οἱ μετὰ Σαρκεὰ ζεζούεντες. He saith not, they which are compassed with the flesh, but they which are captivated under it, they minde nothing but the things of the flesh they cannot please God; *Non utique substantia sed in cute*, as Tertullian expounds it: *Not they which are in the substance of the flesh, but they which are in the cares of the flesh*; They which care only for the flesh; for that is properly *to be in the flesh*: to be governed by the flesh, or rather buried in it; To have all our thoughts of it, all our desires for it, all our delights in it, all our longings after it: They that are so, are in the flesh; & they that are so in the flesh, do not truly look after God, and much less care to please him: Therefore either Siricius must recall his first Dogmaticall Epistle, wherein he saith in effect that to marry is to be in the flesh; or St. Paul his Apostolical determination, 1 Cor. 7.9. *It is better to marry than to burn*: And it is no matter whether you speak concerning the

marriage

marriage of Priests, or of other men, since *Abraham, Isaac, and Jacob* were Priests (as the first born of their families) and yet *S. Ignatius*, after he had as highly extolled Virginity, as it is worthily to be extolled, is contented at last to pray to God, that he himself, though a Virgin, might sit at the feet of *Abraham, Isaac, & Jacob* in the kingdom of heaven, which were all three married men: whereas if to marry were indeed to be in the flesh, & consequently not to please God, those holy men had been better never to have married, although by their marrying they had this priviledge, to be the Progenitors of Christ; For much happier was the blessed Virgin her self, in the judgement of *S. Augustine*, that she did bear our Saviour in her soul, then that she had born him in her body: He that pleaseth God doth bear Christ in his soul, in whom alone God is well pleased; and we are sure that those men pleased God, or they should never have enjoyed him: we must then say that *Siricius* was no infallible Doctor; for if to marry is to be in the flesh, it cannot be better to marry then to burn; For it is certainly much better to burn here, then to burn in Hell; and to be in the flesh is nothing else but to provide fewell for Hell

130 *The Comforts of the Soul*

fire : For such as do not desire to please God, sure do not please him; and such as do not please God here, cannot enjoy God hereafter ; such men need no enemy to destroy them , they have already destroyed themselves ; they are buried alive, they have changed *Σῶμα* into *Σῆμα* and made their body the sepuchre of their soul; and therefore saith *St. Chrysostome*, The Spirit of God calls them not Men, but onely Flesh, *Gen. 6. 12.* *And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth* *ἐπεὶ vñ ἄνθρωποι οὗτοι καλῶσαι κατήϊωσεν*, He doth not now vouchsafe to call them men, but onely flesh ; And doubtless , whosoever hath most of the corruption , hath most of the flesh ; and whosoever hath most of the flesh, hath least of the man in him; and he that is all flesh, and no spirit, is in truth all beast and no man : which made our blessed Saviour in his Sermon concerning the necessity of Regeneration , say unto *Nicodemus*, *That which is born of the flesh is flesh*, *John 3. 6.* so flesh, as it is nothing else ; the unregenerate is nothing but flesh so far from being spirituall , that he makes his very soul carnall. Tell me now whether it be possible for any other, to be so fatally

mine enemy as is mine owne flesh ; For other enemies can only hurt my body, but my flesh can and doth also hurt my soul ; making it the soul of a beast rather then of a man : And the breath of such a soul is Articulated into a voyce , saying , *Take thine ease, eat, drink and be merry*, Luk. 12. 19. If thou hadst the soul of a Hog, *εἰ χοίρειν εἶχες ψυχὴν*, saith Saint Basil , what else couldest thou say unto it ? And as the flesh makes a man here fit company for beasts, so it will make him hereafter fit company for Devils : of which the Apostle hath accordingly forewarned us, *Rom. 8. 13. For if ye live after the flesh, ye shall die ; ye shall die whiles you live, and much more when you are dead ; you shall now die spiritually, but you shall then die eternally: The wanton widow is dead while she liveth, 1 Tim. 5. 6. And much more so is the wanton soul : Nay, twice dead, saith Jude, ver. 12. Feeding themselves without fear, twice dead : Feeding themselves after the manner of swine , without fear, (not εὐσεβείας but τρώγοντες, as the Greek Criticks distinguish) and fed as swine onely to the slaughter, fed not for life, but for death ; *Duplicem hic mortem notari, unam in qua nati sint , alteram in quam sua defectione inciderint*, saith Beza ;*

132 *The Comforts of the Soul*

Beza; Here is mention made of a two-fold death. One in which their corrupt nature had plunged them; Another in which by a corrupt life they had plunged themselves: Carnal men that live after the flesh, are twice dead whiles they live, and yet after they are dead, cometh infinitely a worser death: what a mercy then is it of God to send us sickness to weaken the flesh which is an enemy, that cannot be conquered till it be weakened? weakened in its affections, in its infections, in its defections: The affections of the flesh are as the sons of *Zerua* to *David*, too hard for us, 2 *Sam.* 3. 39. Though we be anointed as he was, and have received the holy Unction, yet they will commit their outrages, and it will be a long time before we shall get so much mastery as to slay but onely one of them at the Horns of the Altar: The infections of the flesh are to us as the Leprous men were to the *Samaritans*, so exceeding dangerous, that we have little reason to endure their company, 2 *Reg.* 7. 3. Onely we cannot do as the *Samaritans* did, shut them out of our Gates; they will come in whether we will or no, and will bring their leprosie along with them; Lastly, the defections of the flesh are to us as fatall and deadly

as the defection of *Abner* was to *Ishbosheth*, 2 *Sam.* 3. 10. which translated the Kingdom away from him; onely we have a greater loss by these defections when he had: for we lose the Kingdom of Heaven. The affections of the flesh are bitterous, the infections of the flesh are dangerous, the defections of the flesh are deadly; O then for the blessing of a sickness to shelter my soul from this storm, to deliver my soul from this danger, to recover my soul from this death!

SECT. III.

The third Comfort of the soul in sickness, is, that it wasts the flesh.

THE more the body is pampered, the more the soul is starved; therefore with *St. Paul*, *Flesh and blood cannot inherit the Kingdom of God*, 1 *Cor.* 15. 50. ἡ περὶ σαρκὸς λέγει, ἀλλὰ περὶ Σαρκὸς καὶ αἵματος ἀνθρώπων, with *Epiphanius Har.* 42. He speaks not of the flesh, but of wicked men in the flesh, ἀλλὰ περὶ τῶν ἐργῶν τῆς σαρκὸς, saith the same Author in another place, *Har.* 66. He speaks of the works of the flesh: And yet

134 *The Comforts of the Soul*

yet is he not fully satisfied, but gives moreover a third exposition, & περὶ τῆς κατὰ τὰς τῆς καμίας, τῆς ἀγαθότητος, τῆς βίῃς εὐφροσύνης, Ἀλλὰ περὶ τῆς ἐν αὐτῇς ἐξουσίας, he speaks not of flesh which is sanctified, and labours to please God, but of that flesh which is in sin, and seeks onely to please it. Let me not then complain of the weakness of my flesh, since that so much tends to the advantage and improvement of my spirit: For I must decay in my nature, that I may increase in my spiritual strength. I may be an imperfect man in my self, but may be a perfect man in Christ Jesus. *Ephes. 4. 13.* The fulness of Christ cannot well be in me, without mine own emptiness: For as in Philosophy there is a penetration of bodies, so in Divinity there is no penetration of souls; If I will have my Saviour be in me, then I must not be in my self: for he hath said, *If any man will come after me, let him deny himself*: that is, his body and his spirit, saith *Hugo*; *Corpus in divitiis, & deliciis, Spiritum in intellectu & affectu*; Let him deny his body in not regarding riches nor delights; Let him deny his spirit, in not trusting to his own judgement, in not following his own affections.

ions ; Let him thus deny himself both in
body and in spirit, that he may be fit for
my Cross, and that my Cross may fit him
for me : And who will not upon this con-
sideration say with holy *Ignatius* (*Epist. ad*
Rom.) *Ἀρετὴ με θιπέων εἶναι βρωμα, σὶ ὦν ὄρε*
ἔστω Χρῆν : Let me be meat for wild
beasts, so God be a portion for me: Let the
beasts devour me, so my God receive me ;
Let my foul disease destroy my body, so as
my God receive my soul ; I will make no
provision for my flesh, and take no care of
it, if so be by putting that off, I may put
on the Lord *Jesus Christ* : the unruliness of
the flesh rejects him as a Lord to Govern ;
The uncleanness of the flesh hinders him
as a Jesus to save, (for he is of purer eyes
then to behold iniquity, *Hab.* 1. 13. And
therefore of purer hands then to touch it,
and of a purer heart then to save it) Last-
ly, the undutifulness of the flesh hinders
him as a Christ to instruct (for he will
teach none that saith not to him as *Samuel*
did, Speak Lord, for thy servant heareth,
1 Sam. 3. 10.) I will therefore gladly put
off my flesh, that I may put off my unruli-
ness, my uncleanness, my undutifulness:
Thus I will gladly put off my self, my un-
ruly, my unclean, my undutifull self, that
I

I may wholly put on my Saviour as Lord as Jesus, and as Christ; as Lord to govern me, as Jesus to save me, and as Christ to instruct and to direct me; *Christus suscepit fidelem ad curandum, docendum, tuendum, dirigendum*, saith Hugo: Christ hath undertaken the true Christian, to heal him, to teach him, to defend him, to direct him. To heal him as Jesus, to defend him as Lord, to teach and to direct him as Christ. (*I know that the Messias cometh which is called Christ; when he is come, he will teach all things, Joh. 4. 25.*) And all these mercies will he most readily bestow on me when I most want them, and fly to him to supply my wants; when I am most sick, he will most heal me; when I am most weak, he will most defend me; when I am least capable of other instructions, then will he most teach and instruct me, when I am least able to guide my self, then will he undertake to direct and lead me in the way everlasting: There are some things that he hath to teach me, which whiles my strength is in me, I am not fit to learn: I must therefore be content to lose my strength, that I may gain these Instructions. There are three impediments in men, which either keep them from the knowledge of Gods

Truth,

Truth, or hinder them in knowing it (saith
 Aquinas) *hebetudo ingenii*, *Occupationes*
Temporales, *torpor addiscendi*, Their na-
 turall incapacity, Their temporall distra-
 ctions, and their spiritual slothfulness;
 All these proceed from the grossness of
 the flesh; Let that vanish, these will vanish
 with it. The natural dulness as to heaven-
 ly things, decaies with the nature; The
 temporall distractions vanish with the
 time; The spiritual slothfulness is shaken
 off with the flesh that brought it on the
 soul. Thus I must confess my flesh needs
 be much wasted to make me live well, but
 much more to make me die well: for
 whiles that is in its vigour and lustiness, it
 will scarce afford me time to pray, much
 less sincereness and fervency in my pray-
 ers: I will then rejoyce in the wasting of
 my flesh, because it will promote the work-
 ing of Gods Spirit: Nor is this my onely
 comfort, that whiles I wast in flesh I grow
 in Grace; but I am also comforted in this,
 that whiles I wast in my flesh, the shame
 wasts that deforms me, the sin wasts that
 depraves me, the burden wasts that depres-
 seth me; For mans flesh is Deformed, De-
 praved, and Depressed by the sin that
 dwelleth in it.

First,

First, Mans flesh is deformed by sin, for had there never been sin in the flesh there would never have been deformity in it : neither deformity from the want, nor from the indisposition of any member ; but brought in both deformities : and though at the Resurrection God will take away from the bodies of the wicked the deformity that is in them, from want or defect of any of their members, for he will justify his own Creation ; yet he will not take away the deformity that is in their bodies, proceeding from the indisposition or defect of a due proportion in their members ; for he will not justify their sin, and therefore not abolish that deformity which is in punishment thereof : St. Paul tells us, *There is a natural, and there is a spiritual Body*, 1 Cor. 15. 44. And yet he speaks of one and the same body: *ἐν ἑαυτῷ ἀλλ' αὐτὸ Σῶμα*, saith *Epiphanius*, *Her. 64*. not another, but the same body which is now natural, shall then be spiritual: And indeed St. Paul himself speaks of the *Individuum Demonstrativum* : This corruptible, this mortall; *Magis enim expresse non poterat loqui, nisi cutem suam manibus teneret*, saith *Tertullian* ; He could not have spoken more expressly, unless he should have

pinched

pinched up his flesh with his own fingers to
 shew it us. Accordingly, *Raffinus* saith, the
 Church did providently profess the Do-
 ctrine of the Resurrection, in saying, *Hu-*
manis carnis resurrectionem, the resurrection
 of this body or of this flesh; to wit, this
 same flesh in Substance, but not in Quali-
 ties: It is now the flesh of a natural body,
 and is accordingly clogged with corrupti-
 on, mortality, infirmity, and gravity or
 grossness; It shall then be the flesh of a
 spiritual Body, and accordingly Incorrupt-
 able, Immortal, full of Power, and full of
 Activity: For these are the four Proper-
 ties assigned to the body at the Resurrecti-
 on, 1 Cor. 15. *Αφθαρσία Δόξα, Δύναμις,*
Παύση, called by the School, *Impassibili-*
tas, Claritas, Agilitas, Subtilitas; The
 contraries whereof are in the same body as
 long as it is a natural body, to wit, Cor-
 ruption, Dishonour, Weakness, and Gross-
 ness: which are all as so many natural De-
 formities of or in the Body, whereby it be-
 comes unamiable to it self, and unproporti-
 onable to the soul that doth inform and
 should govern it: So that though the body
 be never so beautiful in outward appear-
 ance, yet whiles it continues in the state of
 disobedience to the soul, it continues also in
 the

the state of deformity; And disobedience will not be out of it as long as sin is in it. *Corpus gloriosum est ex totali subjectione ad Animam*, saith *Aquinas*, The body is not glorious till it hath learned a total subjection to the soul, even as the soul is not glorious till it hath learned a total subjection to its God: And the same Author asserting, That the Body of man hath a most convenient disposition, makes it good by this distinction, *Non simpliciter sed secundum comparationem ad finem*, not simply but in comparison of the end for which it was made, that is, *the operations of the soul*. Therefore though Heavenly Bodies are much more beautifull then is mans body, yet a Heavenly Body had been less convenient for a man then an earthly body, because a Heavenly Body had been impassible, and consequently incapable of Sense. And the soul of man knows nothing naturally, but by and from the Senses: Wherefore as an Artificer making a File or Saw to cut, doth not make it of Glass but of Iron; for he looks not after the beauty, but after the use of it, and cares not that it is the less beautifull, so he may have it the more usefull: So did God in making man not a Cœlestial, but a Terrestrial Body.

Where.

Wherefore if the necessity of Nature hath put mans body under a comparative deformity, to make it the less glorious; How much more hath the corruption of Nature put the same Body under a positive Deformity, to make it the more inglorious?

Secondly, mans flesh is depraved by sin; As it is deformed, so it is also depraved by sin; Nor may we here alledge, as before, the necessity of nature; for though the deformity of mans flesh may in some sort be ascribed to the condition of his nature, yet the depravation of it, may not; for God may be the Author of a comparative deformity, for that is but a lesser good; but by no means of a positive depravation; for that is in it self, an Evill, or a Sin; and he cannot be the Author of Sin. Wherefore it is a dangerous Position, which some late Divines have greedily embraced, and as violently maintained, *That there was the same inordinate propensity in the nature of man to the works of the flesh before the Fall, as is in it since the Fall; One-ly then it was restrained and fettered by original justice, or righteousness, but is now let loose by original sin;* This opinion is in it self dangerous, because it casts a blasphemous aspersion upon God; For he is the Author of

of Nature, and therefore the Author of the necessary conditions thereof, as well as those that flow from the matter as from the Form; but in its consequences it is no less then damnable; For if it be granted, that the rebellion of the sensitive Appetite against the dictates of Reason, do flow from the very principles and being of the flesh, then it must follow, that it cannot be a sin; for what is natural is not sinfull, sin being no less a Monster of nature, then a Monster is a sin of nature; and consequently, that a man may in and of himself attain to such a perfection of righteousness, as to say meekly of himself, of humility, not according to the truth, forgive us our trespasses, A tenent authenticated by the second Milevitane Council, (in which *Alypius* and St. *Augustine* were present, as appears by the Synodical Epistle,) in the 2. Canon, in these words, *quis asserat hac verba dominice orationis demitte nobis debita nostra, à sanctis deum humiliter non veraciter, Anathema sit* the very same with the 117. Canon in the Council of Carthage, as it is set forth by *Balsamon*, who thus puts it into Greek, *ὁ ἀποστομίζων τὴν ἐξουσίαν τοῦ Θεοῦ καὶ λέγων, ὁ Θεὸς ὁ Θεὸς ὁ Θεὸς, ἀνάθεμα ἔστω*. And when you see *Binius* and *Balsamon* so well agree, you

may look on the Tenent, not as Anathema-
 ized by one Council, but by the Catholick
 Church: Therefore we must conclude that
 this inordinate desire of the flesh against
 the spirit in man, is not a condition, but a
 corruption of his nature; and entered
 not into the flesh, till sin entered into
 the spirit: Then, and not till then, did
 the body refuse to be subject to the soul,
 when the soul refused to be subject unto
 God: then that which before was a body
 of life, was presently made a body of death,
Rom. 7.24. Not of Gods, but of mans
 own making: God made the body, but
 man made the death: The soul in that it is
 united to the body, hath by nature an in-
 clination to the things of the body; but
 it hath onely by sin, not by nature, an
 inordinate, an unruly inclination to them:
 The desires of the flesh are from nature,
 but it is only from sin there is a de-
 pravation and irregularity in any of those
 desires. Thirdly, mans flesh is depressed
 by sin; for it cannot be depraved by the
 guilt of sin, and not be depressed by the
 burden of that guilt: Wherefore we may
 justly complain of a weight that is upon
 us, whiles we cannot but complain of the
 sin that doth so easily beset us, *Heb. 12. 1.*

Man

Man now groaning under a two-fold burden, the one of his flesh, and the other of his sins, which is the heavier of the two, and makes the burden of the flesh the more burdensome and unsupportable. And as in sin there is *macula*, *reatio*, *pœna*; The pollution, the guilt, the punishment; So in the flesh because of sin there is Deformity, Depravation, and Depression; Deformity from the pollution, Depravation from the guilt, and Depression from the punishment of sin: I will therefore be glad and rejoyce in the wasting of my flesh, as I would rejoyce in the deliverance from my blemish that most deforms me, from my corruption that most depraves me, and from my burden that most depresses me: It is a sweet contemplation of *Aquinas*, (12^x. q. 42. art. 5.) That spirituall things, the more we consider them, the greater they appear, so that we may lose our selves in the consideration of them (if at least we can be said to lose our selves, whiles we seek and finde our God). But Corporal things the more we consider them, the less they appear, and vanish by degrees, till at length they are quite lost in their consideration: So is it with my flesh; the longer I consider it, the more it
wasts

rafts, and becomes less in my opinion :
and therefore it is but reason that the
longer I wear it, the more it should wast,
and become less in its own substance, till
length it come to nothing.

H

CHAP.



CHAP. II.

The Comforts of the Soul against
Death.



Here is nothing more profitable for us then to think of death; yet of all our thoughts that is the least welcome, and the most terrible: for death is the King of Terrors: when nothing else will draw us unto God, that will frighten us to him: when nothing else will frighten us from our beloved sins, that will make us affraid of sinning: whence it is the wise mans advice, Remember thy last end, and sin no more: Excellent is the Casuists distinction of *Articulus mortis verus* and *Presumptus*, That there is one point of death in Truth, another in Presumption. *Articulus mortis non intelligitur solus*

*in quo quis moritur, sed etiam ille in quo
 mi probabiliter timetur, saith Navar.*
 The point of Death is not only that where-
 a man doth actually die, but also that
 wherein he may probably dye; so that any
 imminent danger, any dangerous sickness
 is to be looked on as the point of Death;
 Nay, yet further (according to the Chri-
 tianity, though not the Criticism of Ca-
 tholick Divinity;) there being not one
 moment of our life exempted from the
 danger of Death, the point of Death doth
 in effect pierce through our whole life,
 much more should it pierce through our
 hearts: As many mischiefs as are in the
 world, so many dangers; as many dangers,
 so many Deaths: Let this wicked world
 then have this priviledge, That though it is
 the worst that ever was to teach a man to
 die, because its doctrines are so dubious;
 yet it is the best that ever was to teach a
 man to die, because its practices are so
 dangerous: Welcome then all ye mischiefs
 and outrages of ungodly men, for their
 sakes that suffer them, though not for
 their sakes that do them; We can easily
 forgive the one less sin in their doings,
 that we may not wish the other less bene-
 fit in their sufferings: See the admirable

Providence of God towards his Prophet *Jer.* he throws him into prison to keep him from starving, *Jer.* 37. 21. (for by this means he had a piece of Bread when many others had not, even till all the bread in the City was spent:) He keeps him in prison, to keep him from being butchered by the sword of the Chaldeans, *Jer.* 38. 2. Finds out an *Ethiopian* to be his preserver when the Princes of *Judah* were his persecutors, *ver.* 7. (more charity in one *Proselyte*, then in many Apostates:) yet would not let *Ebedmelech* prevail for his enlargement, lest the Prophet should have lost his life (as the rest did, when the City was taken) by gaining his liberty: *Carcer pro obsonio & pro Asylo; quid ni & mors pro lucro? When his prison was his Granary and his Dungeon his security; tell me what could be his loss; for sure Death would have been his gain: Do your worst to devour the flock of Christ; Well, you may deny them a place to live, but sure you cannot deny them a place to die, And they look upon the troubles and afflictions of their life, as so many Calls or Summons to Death: For God saith unto them more particularly, as he did to his Prophet*

Jer. 18.2. Arise, and go to the Potters House,
and there I will cause thee to hear my words :
 They are sent to the Potters House : that
 is, they are bid to consider their own frail-
 ty and mortality, that so they may the
 more attentively hear Gods Word (The
 Word of Piety and Patience that he is
 preaching unto them) and the more bene-
 fit by hearing it ; For many a man that
 will not hear Gods Word in Gods own
 House, will hear it in the Potters House,
 when he shall consider that his body is no
 other but a polished Pottsheard ; to day a
 very weak and brittle, and to morrow, per-
 haps, a broken Vessel : For *Theophilus*
(lib.2. ad Antol.) gives us this very si-
 militude, As a Vessel in the hand of a Pot-
 ter when it is faulty in the making, is there-
 fore broken that it may be fashioned and
 formed again, till he make it perfect and
 compleat ; So is the Vessel of mans body,
 broken in pieces by the hand of God, be-
 cause it is now quite out of order, that it
 may be formed and fashioned again, and by
 that means become a glorious and an
 incorruptible, and an immortal body :
 wherefore it is not amiss going to the Pot-
 ters House, not only for Gods sake, but al-
 so for our own ; For we need not fear be-
 ing

ing broken by that hand which alwayes mends in the marring : Mans hand oft mends in the mending, brings a Deformation instead of a Reformation , but Gods hand alwayes mends in the marring: What then have you else to do in this world, but to live innocently, and to die comfortably, that so you may live in the Faith, and die in the hope of a better world? The day will come when a little innocency will go further with you then the greatest Patrimony ; therefore keep your Innocency, though you lose your Patrimony : *Facile contemnit omnia, qui credit jam se esse meriturum*, saith St. Hierom : He that thinks himself a dying man, will be sure to keep himself an Innocent man ; and will rather forsake all here , then carry guiltiness away from hence ; He can easily contemn the smiles of this world, and therefore cannot fear the frowns of it : For he believes that Rule of the *Casnist* to be true, though not pleasing Divinity, *Mortem potius ferre debet quam consentire mortali peccato*, That he is bound rather to suffer death, then to consent to any deadly sin ; The reason is plain, for that the death of the body is nothing to the death of the soul : All death is the privation of some life : The corporal death

death is the privation of the life of nature ; the spiritual death is the privation of the life of Grace ; the eternal death is the privation of the life of Glory ; yet is the Eternal Death not called the third, but only the second Death ; because the spiritual Death is indeed no other then the Inchoation of the Eternal, and awaits onely the corporal Death to be its completion.

Apoc. 20. 6. Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power : But it hath a power on the rest, though it hath not yet the exercise of that power : The second death hath power on a wicked man whiles he lives, though not the exercise of that power till he dies : Therefore the wicked and ungodly man hath great reason to fear the first, because he cannot but expect the second Death: But whosoever hath his part in the first Resurrection (and it is our shame if we have not a part in it, for let every one that nameth the Name of Christ depart from iniquity, *2 Tim. 2. 19.*) is blessed and holy, and blessed in that he is holy : His holiness being to him the Inchoation of blessedness, and the life of Grace the beginning of the life of Glory : such a man hath little reason to fear the first

152 *The Comforts of the Soul*

death, because on him the second death hath no power, and not having power on him while he lives, shall much less have power on him when he dies : yet do the Divines think it necessary to exempt the most righteous man that is, from the fear of death : They onely think it necessary that he be furnished with comforts greater then his fears : Comforts enough to conquer his fear, though not enough to expel it : *Suarez* is of opinion, that the blessed Virgin her self received extream Unction, and *Filliencius* saith positively, that if you will suppose a man by special privilege preserved from all sin, yet it will not follow that he should not need extream Unction, because he is capable of the principal effect of it, which is, *Confortatio contra mortem*, a comforting and strengthening against Death : And though many Divines do much doubt whether there be any special vertue in extream Unction as to comfort against Death, yet none do doubt but even the most righteous may need such comforts : Our Saviour himself had an Angel strengthening him : Thou hast need of more : and blessed be his goodness, he hath given thee more : Thou hast his Spirit, God the Holy Ghost to strengthen thee : Nay,

thou

thou hast his death, to comfort thee in
thine; and thats the onely reason why
when Christ himself so much feared death,
yet many Christians have willingly embrac-
ed it, because death was not conquered to
him, but it is now conquered by him to us:
yet, *Not my will, but thy will be done*, is the
greatest degree of perfection we can ra-
tionally expect, when this bitter cup shall
come to be tasted; For certainly that could
not but relish very ill to any mortal pa-
lare, had not the Saviour of the world him-
self tasted it, and by tasting the bitter Po-
tion therein, sweetned the Cup to those
that should tast it after him: *Solus Chri-
stus sensit amaritudinem mortis, in cujus
anima omnes vires ac Potentia fuerunt per
speciale miraculum conservata*, saith Ga-
briel in 3. sent. Dist. 15. Christ alone did
feel all the sharpness, and tast all the bit-
terness of Death, in whose soul alone all
powers and faculties were preserved in
their full vigour and sense by special mi-
racle; But we will not argue the case
whether the pains of death be most felt in
the sensitive or intellective parts of the
soul; and whether they that have the
strongest senses have alwayes the strongest
pains; For sure we are, what are the pains

154 *The Comforts of the Soul*

of death none do know, but those that cannot come to tell us ; yet we have reason to believe that they are so violent as to be able to shake the tallest Cedar of *Libanus*, much more the shrubs of *Carkemish* : To terrifie men of undaunted resolutions, much more such as have too much guilt to have too little fears, or else the Church would never have taught us to pray, *O Holy and mercifull Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of Death to fall from thee ; Thou art our Saviour, we cannot fall from thee but we must fall from our salvation ; and the pains of Death will make us fall from thee, unless thou shew thy self our mercifull Saviour to sustain us in the hour of Death, as thou hast sustained us all our life. And why didst thou taste the vinegar at thy death, and not till then give up the ghost ? (John 19.30.) but to teach me to pray, O my God, let me not taste the vinegar, when I am to give up the ghost, since thou thy self hast tasted it for me : so saith thy Apostle, *Heb. 2. 14, 15. For he also himself took part of the same flesh and blood, that through death he might destroy him that had the power of death, that is, the Devil, and deliver them who through fear of Death**

Death were all their life time subject to bondage : We see here a two-fold effect of Christs death : The one was to conquer the Devil that had the power of Death ; The other was to deliver us that were under the fear of Death, and fled to him for deliverance ; The Devil had the power of Death till he was conquered, and he was not conquered till the death of Christ ; till then he kept the keys of Hell and of death, but then Christ took them away from him, and doth ever since keep them : *Apoc. 1. 18. I am he that liveth and was dead, and behold I am alive for evermore, Amen : and have the keys of Hell and of Death :* Then let me not fear to pass through the gates of Death whiles my Saviour keeps the keys of it to open the Grave ; Let me not fear to pass by the gates of Hell, whiles my Saviour keeps the keys of it to shut the Gates : *Yea, though I walk through the valley of the shadow of death, I will fear none evil, for thou art with me, Psal. 23. 4.* Thou art with me to uphold me in that walk that I fail not ; to direct me in that valley that I stray not ; To enlighten me in that shadow that I stumble not ; Christs guidance cannot but afford a very safe conduct, which is not unfitly expressed by these.

156 The Comforts of the Soul

these four words, *Educit, Deducit, Adducit, Introducit*; He brings out, He brings on, He brings to, He brings in: First, *Educit*, he brings the soul out, to wit, out of the Body; for it may not go till he call, and then it must; O my soul, never be afraid to go from thy body, when thy Saviour calls thee to go along with him: Secondly, *Deducit*, He brings the soul on, to wit, on the way to Heaven; And himself (saith *Justin Martyr* in *Tryphon*) did pray to his Father to guide his soul at his death, that we might know how to pray to him to guide our souls, *Psal. 22. 20, 21. Deliver my soul from the sword, my Darling from the power of the Dog, save me from the Lions mouth*: He thus prayed on the Cross immediatly before his death, (for it is the Tradition of the Church, That Christ said all the 22 *Psalms* upon the Cross, though the Evangelists mention only the first words of it) to teach us to pray, when we die, That God, who alone can, would deliver our souls from the Dog and from the Lion, Ἀπετρέψαι πάντα ἀναιδῆ καὶ πονηρὸν ἄγγελον, μὴ λαβέδαι ἡμῶν τὴν ψυχὴν That he would turn away the evil Angel, (who is compared to a Dog for his impudency, to a Lion for his violence) lest he should

should

should catch our souls at their going out of our bodies ; We know the Devil is called the Prince of the Air, and we may be sure he would not let any mans soul pass from earth to Heaven, were not he ready to convey it thither, to whom is given all power in Heaven and in Earth, and over Hell : Thirdly, *Adducit*, He brings the soul to, that is, to God ; Man when he dies, his body returns to the dust, but *his spirit returns to God that gave it* ; All spirits return to God at the hour of death, either as to a Father, or as to a Judge, and Christ brings them all to him, The spirits of wicked men as to a Judge for punishment ; The spirits of good men as to a Father for mercy ; Whence that admirable prayer of our Church for the sick, That *whensoever his soul shall depart from the body, it may be without spot presented unto thee through Jesus Christ our Lord* ; Christ presents all souls unto God ; but the souls of the impenitent and unbelievers, in the spots they have contracted by their sins ; The souls of those who by Faith and Repentance have laid hold on his Righteousness, he presents without spot : Those souls that are in their sins shall be rejected, those souls that are in their Saviour, shall be received ;

158 *The Comforts of the Soul*

ceived; *There is no man at that day but will be speechless, who hath not the Eternal Word to answer for him.*

Fourthly and lastly, *Introducitur*, he brings the soul in, that is into the state of Eternal blessedness, to see and enjoy him who is the *blessed and only Potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto (unless Christ bring him in) whom no man hath seen or can see, to whom be honour and power everlasting, Amen: 1 Tim. 6. 15, 16.* No man hath seen him or can see him in this corruptible body, but the Saints now do see him in their incorruptible souls, and do ascribe unto him his honour and power everlasting: Accordingly the Angelical Doctor makes it his business to confute those, who said that the souls of the Saints separated from their bodies, do not come to their bliss till the day of judgement, *quod quidem apparet esse falsum autoritate & ratione*, which (saith he) is apparently false, as we can prove, both by authority and by reason, (and all the world is not able to afford better proofs, or gain-say them) 1. By Authority; for the Apostle saith, *2 Cor. 5. 6. Whiles we are at home in*

the body, we are absent from the Lord; and he gives the reason of that absence in the next verse, *for we walk by faith, not by sight*; whence it appears, that as long as a man walks by faith, & not by sight, not seeing the divine essence, he is not yet present with God; but the souls of the Saints when separated from their bodies, are present with God; for it follows verse the eighth, *We are confident, and willing rather to be absent from the body, and to be present with the Lord*; whence it is manifest, that the souls of the Saints separated from the body, do walk by sight, seeing the essence of God, and consequently enjoying everlasting blessedness: 2. By Reason; for the understanding in the exercise of its operation, needs not the body, but only for some phantasms or representations; but it is manifest that the divine essence is not to be seen by the help of any phantasm or representation: Wherefore since the immediate blis of the soul consists in the Vision of the divine essence, it cannot depend upon the body, and consequently the soul without the body may be, and is undoubtedly blessed. Thus *Aquinas*, 12^x. qu. 4. art. 5. Shewing himself in this an exact Scholar of the Text, and as great

great a Master of Reason : And truly if we rightly consider the matter, that Christ hath opened the Kingdom of Heaven to all Believers, what can shut it against a believing soul departing hence, but onely sin. And that cannot shut it, neither for its guilt, nor for its blemish and pollution. For the guilt of sin is taken away from the believing soul by the imputation of Christs Righteousness; And the pollution of sin is also daily diminished in it, by the operation of Christs Spirit during life, and quite taken away from it at the hour of death, even at the very instant of its departure; This is the judgement of some excellent School-men; So *Gabriel* in 3. *Sent. dist. 15. Anima, in mortis instantia, datur impeccabilitas & impassibilitas.* God gives to the soul at the very instant of death, impeccability that it cannot sin, and impassibility that it cannot suffer; O what a happy instant will that be, wherein we shall be delivered from our sins, and from our sufferings ! And agreeable to this, *Alexander Ales* our own Countryman of *Merton Coll. in Oxford*, and Tutor both to the Seraphical and to the Angelical Doctor, gives the distinction of *Gratia Baptismalis, Pœnitentialis, Finalis*, (*Par. 4.*

15. membr. 3. art. 3.) That some Grace is Baptismal, which rules and governs in the soul by vertue of the Sacrament ; some Penitential , which causeth an imperfect subjection and conformity of the will to God, and this takes away all mortal sin ; And some Final, which makes the will and all its faculties wholly subject and conformable to God, and this takes away both mortal sin and also venial ; But this grace is given only at the last instant of our life ; for which reason happily it is called final Grace, as coming only at the end, only to men departing hence, to fit and prepare their souls for God : For nothing impure or unclean can enter into the Kingdom of God ; and therefore the soul, before it can enter in thither, must be quite purged from all manner of impurity and uncleanness, which is accordingly done (saith he) by final Grace ; For though other grace doth conquer sin, yet it is only final Grace that quite expels it ; The soul not being wholly freed from that disorder which it hath contracted from the body, till it again depart from the body ; If this be so, what have I to do, but to long for a happy departure ? that is, to make the best use I can of Baptismal and Pœnitential Grace, that
my

162 *The Comforts of the Soul*

my soul may be delivered from the dominion of sin; and to expect that final grace which shall deliver it from the very inhesion of sinfulness: To bless God that hath given me grace in life to purge my soul from sin, and that will give me grace in death to perfect my soul in Righteousness: That he parting all sin from my soul, before he part my soul from my body, I may at the end of my weary pilgrimage, lay me down in peace and take my rest: Lay me down in that peace which this wicked world cannot give, and this tumultuous world cannot take away; the peace of a good conscience here, of a blessed eternity hereafter; And take my rest in the bosome of the earth my mother, but in the arms of God my Father, even that Rest of which it is said, *Heb. 4. 3. For we which have believed, do enter into rest*: A Rest into which neither our disturbance can enter with us, nor our disturbers after us, unless as they have troubled others by their sins, so at length they trouble themselves much more, by their Repentance; A Rest into which he hath already entred, who is both able and willing to keep us in everlasting rest: A Rest of a quiet, of an uninterrupted sleep; For so he giveth his be-

loved

loved sleep, *Psal.* 127.2. The Grave is a place of corruption in it self, but to the servants of God it is a place of Rest; Thence were Church-yards anciently called sleeping places, *Cœmiteria* or *Dormitoria*, wherein the bodies of the Saints were laid to their last Rest: The Ancients did think fit to name their burying places from the rest, not from the corruption that was to be found in them: *Athanasius* tels us, that a man may be said to be corruptible both spiritually and corporally; Spiritually when he sins, as the Scripture saith, *They are corrupt, and become abominable in their iniquities*; And Corporally when he dies: which corporal corruption (saith he) hath three Names, *Θάνατος*, *Λεψήσις*, *Καταφθορά*. *Mors*, *Putrefactio*, *Interitus*; Death, Putrefaction, and Destruction: The death is when the soul is separated from the body; The Putrefaction is when the flesh of the body decays; But the Destruction is when also the bones are consumed; And he saith, that the body of Christ was subject only to the first corruption, which is by Death, not to the second by Putrefaction, and much less to the third by Destruction; The like is *Damascens Divinity*; (*lib. 3. de orth. fid.*
cap.

cap.28.) Τὸ δὲ Φθορὰ ὄνομα, διὸ σημαίνει, ἡ
 χωρισμὸν ψυχῆς ἐκ τοῦ σώματος, ἢ τὴν τελείαν τοῦ
 σώματος ἀνάλυσιν, ἥτις μᾶλλον Διφθορὰ ὀνομά-
 ζεται. This word Corruption imports two
 things: Either the separation of the soul
 from the body, or the Total dissolution of
 the body; (for he hath joyned Διφθορὰ
 and Καταφθορὰ in one.) From the first the
 body of Christ was not exempted; from
 the second our bodies cannot be exempt:
 The body of Christ which knew no sin,
 was subject to the first degree of corrupti-
 on; But our bodies that have been all
 over infected with sin, and defiled by that
 infection, are also subject to the other two
 degrees of it. Christ tasted of death, Heb.
 2.9. But we must swallow it down; He fed
 on death, for he tasted it at his own plea-
 sure: Death feeds on us, for we must tast
 it against our wills; and not only tast it,
 but also eat it down: Corruption first seiz-
 ed upon our souls, and from thence pas-
 sed to our bodies; It was to our greatest
 disadvantage that it seized upon our souls;
 But it is to our greatest advantage that it
 seizeth upon our bodies: For unless they
 should be quite destroyed, sin which first
 caused mortality, would in the corrupt re-
 mainders and Reliques of our bodies, ie
 self

self have a kind of immortality, whereas Righteousness alone is, and ought to be immortal: And therefore it is very probable that those who shall be found alive at the last day, (of whom the Apostle hath said, *We shall not all sleep, but we shall all be changed*, 1 Cor. 15. 51.) shall have a change, not only Equivalent to a Death, but also to a Total Destruction; For sin must totally be destroyed: And therefore also our bodies that have lodged it, and have been defiled by it; That there may not be left the least monument of sin in the New World, wherein shall dwell nothing but Righteousness, 2 Pet 3. 13. And now me thinks I can find a Paradise in Golgotha, ever since my Saviour hath been there; and bid hearty welcom to those worms which shall destroy that flesh which would have destroyed me; For I can now safely conclude, that neither in regard of my soul nor of my body ought I to fear Death; which certainly is not so formidable in it self, as it is generally in the worlds opinion: For if the Rule be true, *Nomen quasi Novimen*: The name of every thing is that whereby it is best known and discerned; then by the name of death we may best know and discern the nature of it: And these

these are the chief Names whereby the Scripture expresseth it, *A Sleep; A Change, A Departure, A Dissolution*; and none of all these Names is terrible; and why then should the thing it self be so? But if there be any terrour in the thing, yet we are sure that in the Text there is a comfort greater then the terrour.

First, Death is called *a Sleep*, *Mat. 9. 24. The maid is not dead, but sleepeth*; And though wicked miscreants who believed not the Resurrection, laughed at our blessed Saviour for calling death *A Sleep*, yet let all good Christians rejoyce that it is so, and give him thanks for making it so: It is a comfortable Gloss which the third Toletan Council, *cap. 22.* gives upon those words of *John 11. 35. Jesus wept*; For they say, *Dominus non flevit Lazarum, sed ad vitam hujus ploravit. Arummas resuscitandum*, Jesus did not weep that *Lazarus* slept, but that he was again to be awakened to see the miseries, and feel the mischiefs of this wicked world: Twas said before, *verse 11. Our friend Lazarus sleepeth*: And he that said it, having made his death a sleep, was troubled that he should awaken him so soon from his sleep: *In vita vigilant justi, ideo in mor-*

se dicuntur Dormire, saith St. *Augustine* :
 The good man when he dieth is said to
 sleep, because he watcheth and waketh all
 his life ; but a wicked man sleeps all his
 life, and awakens only at his death : *Soul*
take thy rest, saith the rich worldling ;
 He lulls his soul asleep: but what follows ?
Thou fool, this night is thy soul taken from
thee ; Thy sleep shall soon be over, toge-
 ther with thy life , and Vengeance and
 Death they shall awaken thee ; For hast
 thou slept all thy life, and wouldest thou
 also sleep at thy death ? Hast thou slept
 all the while thou wert here, and wouldest
 thou also sleep, now thou art going hence ?
 Hast thou slept when God bad thee
 awake, and wouldest thou also sleep now
 that he bids thee die ? No ; Thou mayest
 not any longer expect rest, ease and tran-
 quillity ; For thou shalt certainly have
 disconsolation at thy departure , grief in
 thy passage, and shame at thy journeys
 end, when thou shalt appear before Gods
 Judgement-seat, and shalt not be able to
 give any account at all of thy life, (no more
 then the Souldiers could of Christ, *Mat.*
28.) for thou wert asleep : Thy Death
 would have been a sleep , if thy life had
 not been so.

Secondly,

168 *The Comforts of the Soul*

Secondly, Death is called *A Change* Job 14. 14. *All the dayes of my appointed time will I wait, till my Change come*: The Sept. *ἕως ἂν ἐλθῇ πάλιν γένεσθαι*, I will wait till I be made again: If death be but a making, Tell me what can be thy mourning? A happy change doubtless, which is nothing but a new making of that which is quite out of Order: And thus saith *St. Chrysostome* did *Symmachus* expound the words, *ἕως ἂν ἐλθῇ ἡ Ἀγία οὐσίς μου*, Till my holy Nativity, or my holy Nature come; The nature which I now have is full of corruption, full of unholiness, so that my own flesh is not so neer me as my sinfulness; O for a regeneration of my body as well as of my soul, that I may be born again in my flesh, as I am in my spirit: Nor is there any thing that can more truly sweeten the thought of death, than this consideration, that it is *a change*; For we are already in so bad a condition, that we cannot well fear our Change should be for the worse; And if we be truly sensible of our own condition, it is most sure that our change will be infinitely for the better: For so saith the Apostle, *Phil. 3. 20. 21. For our conversation is in Heaven, from whence we also look for the Saviour*, the

Lord

Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body ; as if he had said, we find nothing on Earth worth conversing withall, therefore our conversation is in Heaven : we know that our body is now vile and loathsome, and therefore we look for the Lord Jesus Christ to Change and Fashion it like unto his Glorious Body ; Here are two great changes, which the men of this world, that are most given to change, least care for ; A change of the soul from being on Earth to be in Heaven, [for our conversation is in Heaven.] A change of the body from Vileness to Glory, [who shall change our vile body, that it may be like his glorious body.]

Thirdly, Death is called, *A Departure*; and so doth *Abenezra* expound the forenamed word in *Job*, *חַלִּיפָתִי* *Chaliphathi*, my change ; that is, (saith he) *הַלִּיכָתִי* *Halicathi*, my departure : For the Jews express mans Birth, as a Coming, and his Death as a Going : So *Eccles. 1. 4.* *One generation goeth, or Passeth away, and another cometh ; Generatio vadens, and Generatio Veniens* : The first is put for the Dying, the latter for the living Generation of mankind. And the first Council of

Nice, can. 13. speaking of Dying men old S
 useth a word that only signifieth going vant
 forth, Περὶ τῶν ἐξοδούντων, *De iis q* very
exerunt; And again, Εἰ τις ἐξοδύει, τὸ long
 λείπεται καὶ ἀσχυριστὰς ἐρᾷ, καὶ ἀποστρέφει have
 θαι; If any man be ready to Depart hence do
 not to deprive him of that necessary Pro Eye o
 vision which God hath appointed as his flesh
 food for his last journey; meaning the him;
 Holy Eucharist; for though many me our,
 now account it as nothing worth, yet the racin
 Primitive Church thought there was great For
 danger to that Christian soul that went Dissol
 hence without Receiving it, (and much Dissol
 more without Desiring it) or they and so
 would not have dispenced with all their comfo
 Ecclesiastical Discipline to restore a sick de diff
 person to the Communion, which they did with C
 again deny him upon his recovery, till he togeth
 should give the Church full satisfaction made S
 But thus we see they looked upon a Chr solutio
 tians Dying, only as upon a Going out of the Ap
 his body; *exit è corpore*, saith Saint my I
Hierom, of devout *Lea*, she is gone on her re
 of the body, when indeed she was dead Assum
 And what then, though I go out of my Cr
 self, (and yet 'tis but the worst part of Saint C
 my self) as long as I go to my Saviour Araxia
 why should I not joyfully sing with good church
 old

old Simeon, Lord, now lettest thou thy servant depart in peace; since, I have the very same Ground and Reason of my long that he had, even this, For mine eyes have seen thy salvation, Luk. 2. 29, 30. I do as clearly see thy salvation with the Eye of Faith, as he did with the Eye of flesh; and so far I have the advantage of him; he saw himself embracing his Saviour, I can more oversee my Saviour embracing me.

Fourthly and lastly, Death is called *A Dissolution*, Phil. 1. 23. *Desiderium habens dissolvi, Having a desire to be dissolved, and to be with Christ*: Two very great comforts at once; the first, That I shall be dissolved; the second, That I shall be with Christ: Which two being joyned together in All true Christians, haply made Saint Cyprian take Saint Pauls Dissolution for an Assumption; for whereas the Apostle saith, 2 Tim. 4. 6. *The time of my Dissolution is at hand*; The good Father recites him, saying, *The time of my Assumption is at hand*; not to furnish our Criticks with a various Lektion, for Saint Cyprian was not Pur-blind, to read *Αναλυσεν* for *Αναστειλεν*; nor hath the Church been so false as to change the read-

ing, but to furnish our Divines with
various Exposition; For Death, as it is
Dissolution in regard of the body, there
is the first Comfort, To be dissolved; So
is an Assumption in regard of the soul,
there is the second comfort, To be with
Christ. For the first, let *Themistius* speak
(a Heathen Author) τὴν τελευτὴν Ἀπολύ-
ωσιν, ὅτε το γὰρ δέμας ὑπομάζουσιν ὡς δέ-
της ὅπ' αὐτὴ τῆς ψυχῆς; we say, The
Death is a Dissolution, for the same rea-
son that we call the body a Bond, because
it binds, and manacles, and fetters the
soul; and who would not be Dissolved
or Loosened, that is in Fetters and Bonds.
The wanton desire of imaginarie Liberty
hath brought many into Thralldom: And
'tis a wonder if the serious sense of real
Thralldom, should not in an ingenious
soul, increase the desire of true Liberty.
*Bring my soul out of prison, that I may
praise thy Name, Psal. 142. v. 7.* 'Tis
Vassalage, a meer Bondage not to praise
Gods Name; If others hinder me from
praising it, they make me a Bondman,
though they may pretend to have stretched
not only their Purse-strings, but also their
Heart-strings, and to have expended
only their money, but also their blood.

the Purchase of my Liberty : If I hinder
my self, (whether by my sins, or for my
pleasures) it is I that imprison my self ;
And because my flesh cannot but hinder
me, it cannot but imprison me : for the
service of God is perfect freedom, and
therefore the soul cannot be truly free, till
she come thither, where she shall do no-
thing else but serve him. A privative li-
berty, *not to be enthralled in bondage*, a
Heathen could see in Death : But a good
Christian may farther see also a positive
liberty, *To have his soul and his spirit en-
larged*, according to that of *Psalms*
*119. v. 32. I will run the way of thy Com-
mandments, when thou shalt enlarge my
heart* : when the heart is most enlarged,
it is most at liberty ; and the heart is most
enlarged, when it most runs the waies of
Gods Commandments : most readily, be-
cause without the sluggishness of the
flesh ; most speedily, because without the
clog and weakness of the flesh ; most in-
cessantly, because without the weariness
of the flesh : This is my first comfort in
Death, that I shall be Dissolved or Loosen-
ed from all my Bonds and Impediments ;
and yet this second is far greater then this,
That I shall be with Christ : For Saint

174 *The Comforts of the Soul*

Paul spake not these words Personally lest I should think that this Personal privilege was to pass away with himself (according to the rule of the Law, *Privilegium personale transit cum persona*; But he spake them Doctrinally, that I should believe, what was at that time true Doctrine for his Instruction, and comfortable Doctrine for his Consolation, was for ever to be so to all true Believers, both for their Instruction and for their Consolation: For it is evident, That the Convert-Thief upon the Cross cannot be looked upon as a privileged person, and yet it was also pronounced concerning him, Dying in the true Faith of Christ, though he had not lived in it, *This day shalt thou be with me in Paradise*: He was so to depart from himself, as without doubt to be with his Saviour in Paradise, not in Purgatory: *Bellarmino* himself confesseth, *de Purgatorio incertum est*: And none ever durst say, That the humane soul of Christ was at all in Purgatory; But sure we are, That he is not now there, and as sure that they that are dissolved to be with him, cannot be where he is not. I am unwilling to go from this Argument, because I am willing to come to my

my Death, as to my sleep for rest : As to my Change for Advantage ; As to my Departure from all Inconveniencies for relief ; As to my Dissolution from all Impediments for redress : The Eyes of my body are content to be closed , so as the Eyes of my soul may be the more opened : There are two Eyes of my soul, as of my body ; the one of Contemplation, which is as the left Eye ; the other of Affection , which is as the right Eye. When the Eyes of my body are nearest shutting, the Eyes of my soul will be nearest opening, and from seeing the light of Nature, I shall go to see the light of Glory : *As for me , I will behold thy face in righteousness*, saith holy David, *Psal. 17. 15.* teaching me to lie down in this faith ; and again , *I shall be satisfied when I awake, with thy likeness*, comforting me, That I shall rise again in this Vision ; For if the former part be my faith, the latter will surely be my Vision. I know that I shall part with my dearest Relations , but I also know, that I received them upon this condition, to part with them. And besides, there is none of these but will be infinitely bettered to me , by losing these ; for he hath said it , who is able to make good his word , *Mat. 12. 50.*

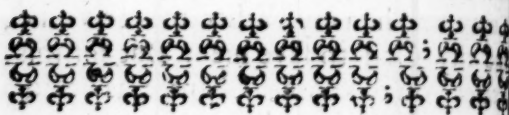
176 The Comforts of the Soul

Whosoever shall do the will of my Father which is in heaven, the same is my Brother and Sister, and Mother. Tell me, if there be any Relations nearer and dearer than these ; and tell me, whether these can be so comfortable in Earth , as they are in Heaven. What loss is it then to me, though Death take from me All, while it gives me him who is All in All ? The Spirit of God saith unto every faithful soul (Psalm 45. 10.) *Hearken O daughter, and consider, forget also thine own people, and thy Fathers house ; so shall the King greatly desire thy beauty ; for he is thy Lord God , and worship thou him. Non est ergo magnum tibi obliviscaris & dimittas Populum tuum, & Domum Patris Tui, ut te totum ejus servitio submittas ; Quoniam ipse dimisit Caelum, & se totum dedit , ut tibi servires ;* saith *Hugo*. He requires no great thing of thee, To forgo thy Fathers house on Earth for his sake , who did forgo his Fathers house in heaven for thy sake ; He was thy Lord , and yet did that to serve thee ; Thou art his servant, and wilt thou stick at doing this to serve him ? But you will say, Herein consists my greatest perplexity ; For I know that I must go to him as my Lord to Judge me , but I do not know how

how I can stand in that Judgement, that so
I may find him my Father to receive me,
and my God to save me : But for this,
I refer you to another Chapter, as being a
Piece of Divinity that most concerneth
another world.

15 CHAP.

178 *The Comforts of the Soul*



CHAP. III.

*The Comforts of the Soul against
Judgement.*

SECT. I.

The terrors of the last Judgement.



Here is a time for a Minister to be a *Boanerges*, a Son of Thunder, to proclaim Gods final Judgement against Impenitent sinners, that he may bring them to an earnest Repentance, for that Impenitency is the high-way to damnation: But there is also a time for him to be a *Barnabas*, a Son of Consolation, to proclaim Gods mercies to the Penitent that he may bring them to a lively faith.

for that true faith is the high-way to salvation.

Galatinus reports, That the Jews did use to give a strong intoxicating wine to those that were condemned to die, that by disturbing their judgements, they might have the less terrible apprehensions of their approaching Death; wresting that Text of *Prov. 31. 6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts*: A miserable way of Comforting was this, to take away the pain, by taking away the sense and the understanding; To quiet the conscience, by drowning it: Had it not been more mercy in the Jews, to have given the guilty a bitter potion to awaken his conscience, then a pleasing potion to benum and to besot it? For it is good the soul should weep with *Mary*, (*John 20. 11.*) when she cannot readily find out Christ, because it is sure, the weeping soul can never lose him: Wherefore it will be requisite, that I first set before your eyes the terrours of the last Judgement, that you may see your sins; and then the comforts against those terrours, that you may see your Saviour.

As concerning the terrours of the last
Judge-

180 *The Comforts of the Soul*

Judgement, they are set down in few words, but many Frights, 2 *Thes.* 1. 7, 8. *When the Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting Destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired in all them that believe, in that day.* Observe the terrible manner of this Grand-Affizes; The Judge shall visibly come down from heaven, and bring his *Posse Comitatus* with him, even his mighty Angels, to execute his final Sentence; which shall be a Sentence for the punishment of sense, [*they shall be punished with an everlasting Destruction*] and for the punishment of loss, [*from the presence of the Lord.*] That is, A Sentence for all punishment that is imaginable, and for more then is endurable: And this Judge shall come down *in flaming fire*, a Real, a Material, a Corporal, not a Metaphorical, or an Imaginary, or a Spiritual fire; and this fire he shall bring along with him from heaven, not expect it to meet him from hell, (that shall lose none of its own

former

former flames, but receive more) and therewith consume this corruptible and corrupted world, 2 Pet. 3. 7. And after that, throw all the Divels and wicked men into that same fire, and then throw the fire it self, with them, down into hell, there to increase the torments of those miscreants for ever, that had before fire from hell to torment them; but then they shall also have fire from heaven to encrease their torments. God, as he shall be glorified and admired in his Saints, because of his undeserved mercy; so shall he also be glorified and admired in those sinners, because of his righteous Judgement: And therefore, though their Judges fire will be so terrible, because of the flame, yet their own sins will be much more terrible, because they alone minister the fuel to that fire; *For the Books shall be opened,* (The Book of Gods Remembrance, and the Book of their own Conscience) *And they shall be Judged out of those things which are written in the Books, according to their works,* Rev. 20. 12. Then in both Books shall they see such works Registred, as call for a Judgement worthy of God, because they had not only an Impiety, but also an Impenitency unworthy of man: And as they shall first see

see those works to their terrour ; so shall they after, feel them to their torment : not a work that had putrefaction and corruption in it, but shall have its worm after it. For corruption of sin begets a worm in the soul, as corruption of Death begets worm in the body : *Vermis oritur ex putredine, et mordit illud in quo oritur*, saith Bonaventure ; *A worm is begotten of filthiness, and feeds on that which begat it* ; so is the worm of conscience, it is begotten of corruption even of sin, the only corruption of the soul, & it frets, and corrodes, and gnaws, and bites that soul which gave it being. So that there must needs be all manner of terrours, terrours from within, *where their worm dieth not* ; terrours from without, and *the fire is not quenched*, Mark 9. 46. And to all these terrours, we must yet further add this terrible example out of Saint Peter, 2 Pet. 2. 4. *For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgement* : Here is a kind of an imperfect speech, called *'Αναγνώρισις* his passion caused him to break off, without making the Inference ; but our own consciences will thus make it up for him ; for if God spared not the Angels that sinned ;

much

much less will he spare men (the more ignoble creatures) that would not repent them of their sins ; and if he cast the Angels down from heaven into hell, then surely he will not admit wicked men from hell into heaven ; and if he delivered the Angels into chains of darkness to be reserved unto Judgement , then much more will he deliver those wicked men, whom he hath brought to Judgement, to be cast into that darkness , where shall be weeping and gnashing of teeth ; For there was before an inner darkness in their sin , and it is but just there should be an outer darkness in their punishment. They that before would not see the light, then shall not see it ; for though they shall dwell in everlasting burnings , yet shall they have such fire as shall only afford Heat to scorch them , not Light to comfort them ; *For then shall the fire that is prepared for the Execution of Gods Judgements upon sinners, be divided by the Word of the Lord , saith Saint Basil ; All the light that is in it, shall be for the comfort of the Saints ; that is, shall return back to heaven again, from whence it came down , (as was said before) but all the Heat that is in it, shall be for the torment of the sinners : So that in heaven shall be*
all

184 The Comforts of the Soul

all the Light, and none of the Heat; in hell shall be all the Heat, and none of the Light: (Saint Basil in his Sermon upon the Judgement to come, Περὶ τῆς μελλούσης κρίσεως) There will *Pashur*, that injuriously smote *Jeremiab* the Prophet, not be *Pashur*, noble and excellent, but *Magor-missabib*, fear round about, Jer. 20. 3, 4. *Est enim Pashur idem quod excrescens Princeps, vel scindens seu aperiens locum; Magor vero Pavor, saith Zegedine*: Then shall those who now only make way for their own Greatness, only give way to their own Fears: They that now think they have not room enough to live, shall then think they have too much room to Die. This is so certain a truth, that it is set down by way of History, as if it were already done; not of Prophecie, as if it were to do, Rev. 6. 15, 16. *And the Kings of the earth, and the great men, and the rich men, & the chief Captains, & the mighty men, and every bond-man, & every free-man, hid themselves in the Dens, and in the Rocks of the Mountains, and said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the wrath of the Lamb; For the great day of his wrath is come, and who shall be able to stand?* We may answer, They

They who now are most likely to fall ; for it is evident, that they who now are a terrour unto others, shall then be a terrour to themselves; the great men, the mighty men that now engross all, will then think they have too much ; for they will wish the Rocks and the Mountains to fall on them, and think that weight nothing to the burden of their sins : They will desire to be hid from the face of him, in whose presence is the fulness of joy ; and from the wrath of that Lamb, which alone delivereth from the wrath of God ; They will be afraid to see their Redeemer, how much more to see their Judge ? They will not know how to look upon him as a Lamb, such as he is in himself ; much less will they know how to look upon him as a Lyon, such as their sins have made him : They will be terrified at the thought of their neglected Deliverance, and much more at the voice of their denounced Damnation.

But I dare not proceed further in these terrours, for fear they should prove greater then the greatest of our comforts, as we are able to receive them, though not so great as the least of our sins, as we have despitefully committed them : For it is not proper to bring a soul laden with sin to a servile,

fervile, but to a godly sorrow; not to a sorrow that worketh fear to confusion, but that worketh repentance to salvation: A sorrow that is not without hope, as well as not without fear, and hath hopes as far greater then its fears, as it hath fears lesser then its sins. For a sorrow that is without hope, is but the beginning of Hell-torments; And it is not safe bringing our souls too near hell-gate, for fear the Devil should lay fast hold of us when we are there, and pluck us quite in: Nay indeed it is not necessary; for we are bound to believe, that our blessed Saviour Descended into hell, that he might keep us from Descending thither: All our labour then must be to enquire which is the best way to prevent these terrours, that they may not seize upon our souls; and if they have seized us, which is the readiest way to expell them.

SECT. II.

The best way to prevent the terrours of the Day of Judgement.

THE best way to prevent these terrours, is to practise what we have been taught to pray, *even to lead a godly, a righteous and a sober life* ; A godly life, according to Gods Eternal Order, the Order of Religion ; a Righteous life, according to mans external Order, the Order of Government ; and a sober life, according to our own internal Order, the Order of Reason : But because some will the less regard this, or any other sound Divinity, if it be taught them by the Church (thereby shewing themselves, in one and the same act, no less unthankful to Gods mercy, which gave them a Church to teach them the true way of godliness, then undutiful to Gods Authority, that they will not be taught) it is necessary to shew how God taught it the Church, before the Church taught it us ; for so saith Saint Paul, *Tit. 2. 11, 12. For the grace of God that bringeth salvation, hath appeared to*

to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly and righteously, and godly or religiously in this present world; denying ungodliness and worldly lusts: Not Gods Ordinances, Gods Sacraments, Gods Authority, not the undoubted exercise of godliness, making all these by our denials to be thought ungodliness: Such a denial as this, must needs be Antichristian, and will justify *Hyppolitus* his gloss, who in the Greek word of denying, (*'Απεύου,*) hath according to its numeral letters, found out the number of the Beast, 6 6 6. We cannot deny the exercise of godliness, as if it were ungodliness; Heavenly practises, as if they were earthly and worldly lusts, but our denial will help make up the number of the Beast: If we will needs be denying, let us deny our selves: for that denial will make us live soberly, and righteously, and religiously in this present world; soberly in regard of our selves, by subduing our Affections to Reason; righteously, in regard of our Brethren, by subduing our Actions to our subdued Affections; and religiously in regard of our God, by subduing both our Reason and our Affections to Religion. Thus if we do, we shall not

be

be guilty of any inordinate work, and consequently we shall not fear any punishment, which is but the act of some violated or offended Order, Vindicating and Revenging it self : I say, if we live soberly, and righteously, and godly in this present world, we shall not need live, and much less die in fear, lest any of those orders, under which God hath placed us, should rise up against us to punish and to depress us : But whiles we are under guilt, we cannot possibly be above fear ; for it is the property of all Order, to suppress the contrary Disorder, and consequently to punish it ; and sin being a breach of these three Orders, the Order of Reason, the Order of Justice, and the Order of Religion, is accordingly punished by them all ; And therefore the sinner that hath not his sin forgiven him, cannot be exempted from the fear of all these three punishments ; neither from the fear of internal punishment by the remorse of his own conscience, which proceeds wholly from the Order of Reason, (for it is from Reason that a man hath a conscience, first to admonish him, and at last to torment him, because he would not be admonished) nor from the fear of external punishment by the hand of
out-

outward Government, which will never leave stretching it self out, till it hath reached the Malefactor, and brought him to suffer according to his doings: nor from the fear of eternal punishment, proceeding from the wrath of God: So nearly doth it concern us to fulfill all righteousness towards God, our selves and our neighbours, that we may be exempted from all fear of punishment, either from God, or men, or from our selves, that is to say, our own consciences: This is the best way to prevent the terrours of the Judgement to come, even to keep our selves in the first innocency, the innocency of Obedience; but because we have all lost this, and do continually lose it, we must therefore the more earnestly follow, that we may the more happily apprehend the second innocency, the innocency of Repentance.

For there is no protection against fear, but only innocency; which since we cannot have by our Obedience, we must seek to him by our Repentance: And therefore it will not be amiss for every good Christian to follow Saint *Pauls* example, who saith of himself, *Acts* 24. 16. *Herein do I exercise my self, to have alwaies a conscience void of offence toward God, and to-*
ward

ward men ; Εἰ τὴν δὲ αὐτῶν ἀσκῶ ; we may look upon this as Saint Pauls Ascetics (although here is not one rule concerning a Monastick life) or as his *exercitium quotidianum* ; for so Beza, *ipse me exerceo*, Herein do I exercise my self. His daily exercise was this, to have a conscience void of offence towards God ; which they cannot have who are guilty of superstition ; and a conscience void of offence toward men, which they cannot have who are guilty of faction. Good Lord, how few is the number of those (in such an innumerable number of Christians) who have a conscience void of offence, both toward God, and toward men ; since there are so few, who are not guilty, either of superstition or of faction ? Herein a man must exercise by himself, that will exercise himself ; for in such depravations and distempers of the world, what he gets of the company, he may chance lose of the exercise : and indeed, since the exercise wholly concerns the conscience, it is most fit that every man exercise both himself and by himself, and accordingly Catechize his own soul, how far he hath had a conscience void of offence toward God, and consequently in that regard toward himself

self (for in loving God, he loves himself, and therefore there is no Text that saith, Thou shalt love thy self, but only, *Thou shalt love thy neighbour as thy self*; for the Text that saith, thou shalt love the Lord thy God, includes in it loving thy self, which cannot be but in relation to God;) And lastly, a conscience void of offence toward men; every one must examine himself, how he hath observed his Order towards God by Faith and Obedience, in believing his Promises, in doing his Commands; How he hath observed his Order towards his neighbour, by Justice and Charity, whether that Order be Civil or Ecclesiastical; for he can shake off neither, and therefore must satisfie both: Lastly, how he hath observed his Order towards himself, by Temperance, Soberness, and Chastity, bringing his body under his soul, and bringing his soul under his God; for he cannot *οφειν εις τὸ Σωφρονειν*, unless he doth *Σωφρονειν εις τὸ οφειν*; He cannot be wise to be sober, unless he be sober to be wise.

Thus he must examine himself concerning all these three Orders, and what he findeth concerning any of them defective in his Obedience, he must labour to make

up speedily by his Repentance; for which
 cause our Church doth laudably require
 the distinct rehearsing of all the ten Com-
 mandments, and the people after every
 Commandment, to ask God mercy for
 their transgression of the same, that so we
 might be sure to pass by no one sin unre-
 pented; which they can scarce do, who
 yet are called to repentance upon more
 strict terms than we are, since the second
 Commandment is not in so great repute
 with them, as to have any Interrogatory
 concerning it: But he that heartily asks
 God forgiveness for his transgressions
 against every particular Commandment,
 since every sin is a transgression of some
 Commandment, is sure to pass by no sin
 whatsoever without Repentance; for he
 doth really and explicitly repent of those
 sins which he knows and remembers, and
 doth virtually and implicitly repent of all
 the rest: which is a thing we should all
 make sure of, since there is nothing but In-
 nocency can arm us against Judgement;
 and there is no innocency, but either in
 obedience, or in repentance: wherefore,
 it being impossible that any man, conceived
 and born in sin, should quiet his conscience
 by the perfection of his obedience, (*for in*

194 *The Comforts of the Soul*

many things we offend all, *1am. 3. 2.* and having offended, must fear to be punished: it is most necessary that we all labour to quiet our consciences by Repentance: and bless God, who though he hath required Obedience, yet hath also *granted Repentance unto life*, (*Acts 11. 18.*) and would not have granted it, if he would not have accepted it: Do then as did that good Centurion *Cornelius*, (a fit pattern not only for all military, but also for all sedentary men) give much Alms to the people (for sure if there be not a redeeming, yet there is a breaking off sins by Alms-deeds and iniquities by shewing mercy to the poor, *Dan. 4. 27.*) and pray to God always; that is, be so far from taking away what is another mans, as to be ready to give of thine own; give of thy substance to thy Brother, (for his Poverty hath not disannulled his Fraternity) give thy self to thy God, and it shall be with thee, as it was with *Cornelius*, thy Memorial shall be with God, thy Comfort with thy self, thy Conversation with an Angel. No man can be exempted from the terrours of the dreadful Judgement, but he that dares trust in God with his soul; and no man dares trust in God with his soul, that is not either Inno-

ent or Penitent : And if you will ask me, which of these two dares trust him most, who my self am laden with sin must say, be Penitent ; For the Innocent offers unto God his own Righteousness, but the penitent offers unto him his Sons Righteousness ; and certainly, he dares most trust God, who offers him that Righteousness, which he is sure God can least refuse in judgement.

SECT. III.

the best way to expell the terrours of the Day of Judgement.

THE greatest happiness of a Christian, is not to be troubled in Conscience ; but the next to this, is speedily to be delivered from all his troubles : He is happy that prevents the terrours of a guilty conscience ; but he is next happy that excludes them : And we have all most need to look after this, for there is guiltiness enough within the most innocent soul to betray it, and open the doors to let in these terrours,

and therefore we must labour to see that we have faith enough in the guilty soul, to expel sin and thrust them out again. And surely the Doctrine of Justification by Works though it pretend to be a great friend to Righteousness, yet is it, in this respect, a great enemy to the Righteous, who can never attain to that perfection of Righteousness, as to be able to stand upon his own legs in the last Judgement: Therefore Saint *Paul* imputeth our peace to God, to Justification by faith, *Rom. 5. 1.* *Being justified by Faith we have peace with God, through our Lord Jesus Christ:* This is a League that cannot be broken, a Peace that cannot be disturbed, which is through our Lord Jesus Christ, of whom the Father from heaven said, *This is my beloved Son, in whom I am well pleased, Mat. 3. 17.* That voice cannot but speak comfort to us according to the Learned *Zanchius* *lib. 4. de Tribus Elohim, cap. 1.* *beneficia iis paucis verbis docet Patrem Christum nobis Communicari, Dilectionis, Reconciliationis, Adoptionis, seu Regenerationis;* Three (great) blessings in a few words doth the Father himself communicate to us, are communicated by Christ to every good Christian; the blessing of Love

is beloved in himself, we beloved in him; the blessing of Filiation or Adoption, for he was his Son by nature, we his sons by adoption and grace: And the blessing of Reconciliation, for God is well-pleased with Christ for his own sake, and with us for Christs sake. For, wherefore did there come forth blood and water out of thy side O sweet Jesus? was it not that the water should wash my soul, and the blood should heal it? I confess, that I have pierced thee by my sins more deeply then ever the souldiers spears pierced thee; yet let me still look on thee by a lively faith, that the Scripture may be daily more and more fulfilled, which saith, *They shall look on him whom they pierced, John 19.37.* Thus did holy men heretofore look upon thee; nor had Saint Bernard any other answer to return to the Devil when he accused him, as he supposed, at Gods Judgement-seat, but only this, *Fateor, non sum Dignus Ego, nec propriis possum meritis Regnum obtinere Celorum; Caterum duplici jure illud obtinens Dominus meus, Hereditate sc. Patris & merito Passionis, Altero ipse contentus, Alterum mihi donat, ex cujus Dono jure illud mihi Vindicans non confundor; in vita S. Bernardi, lib. 1. cap. 12.* I confess that I

am not worthy, nor can I plead mine own merits, why I should obtain the Kingdom of heaven; But my Lord having a double right thereto, one from his Father by inheritance, the other from himself by the merit of his Passions; he being contented with one of them, hath given the other unto me; and I claiming heaven by his gift, cannot be confuted, and much less confounded in my claim. Thus hath Saint *Bernard* taught me to answer the Devil; and sure he is too old, too cunning a Sophister to be answered by any Fallacy: There is no silencing him but by a down-right Truth, whose evidence is undenyable, and whose power is unresistable. Nay yet more, Thus hath Saint *Anselm* taught me to answer God himself, in the form of Visitation of the sick, antiently used in this Kingdom, (for Saint *Anselm* that used it, was Arch-Bishop of *Canterbury*) who after some questions to the dying man concerning his Faith and Repentance, thus concludes his exhortation, for the quieting and settling of his conscience: (I will put the words into English, as thinking it most reasonable, that what equally concerns All, should be in a Tongue equally understood by All.)

There-

Therefore still give him, (that is, your blessed Saviour) thanks, whiles your breath is in your body, that he was pleased to die for you; place all your confidence in his death; commit your self wholly to it, involve your self wholly in it, cover your self wholly with it: And if God go about to Judge thee, say unto him, *Lord, I object the death of my Saviour Jesus Christ, between me, and thee, and thy Judgement*; If he say, That thou hast deserved damnation; then say unto him, *Lord, I object the death of my Jesus between me and my evil deservings*; And I bring with me the merit of his most worthy Passion, instead of the merits which I should have had, but alas I have not: Then let the sick man say thrice, *Into thy hands Lord I commend my spirit*; and let those that stand by, say so with him; and let him die securely, for he shall never see the Eternal Death.

Thus did the antient Church think it not only comfortable, but also conformable Divinity, That Christ alone should answer all Objections that were made against the soul; And yet a Church much antienter then this, did believe and teach the same truth, even the Church in the Apostles times, *Heb. 3. 6. Whose house are we, if we*

hold fast the confidence, and the rejoycing of the hope firm unto the end. Whose house are we ; that is, all we that are Christians, the whole Catholike Church ; for particular men and Churches are but several stones in this living building ; it is the whole Christian Church that is the House of Christ : And that is his House upon this condition, If it hold fast the confidence, and the rejoycing of the hope firm unto the end ; as if he had said, By the same means that we are built up in Christ, we are still preserved in his building ; By the same means that we are contained, we are also continued in his House ; that is, by Faith and Hope in him : By holding fast the confidence, and the rejoycing of the hope unto the end : By laying hold on my Saviour, I get into his Mystical Body, and by keeping my hold, I continue in it : The Syriack translation instead of Confidence, here saith, The uncovering of the face, to shew that there is not left in the true Believer, the conscience of any one sin unrepented or unsatisfied, (through the All-sufficiency of his Saviours satisfaction) which may make him cover his face, either out of shame, or out of fear to look upon God ; either out of shame, because of his own unworthiness,

(for

(for by faith he hath his Saviours worthi-
ness to make him confident) or out of fear,
because of Gods unpluckableness, for by
hope he hath a cause to rejoyce, not to
fear; therefore it is said, *The rejoycing of
our hope*: And the same Apostle moreover,
gives the reason of this saying, Chap. 4.
v. 15, 16. *For we have not an high-Priest
which cannot be touched with the feeling of
our infirmities, but was in all points tempted
like as we are, yet without sin; Let us there-
fore come boldly unto the throne of grace, that
we may obtain mercy, and find grace to help
in time of need*: What is the hope that we
can rejoyce in, but the hope of Eternal
Life? And we have this hope, because we
have a great high-Priest that is passed into
the heavens, Jesus the Son of God, v. 14.
He is passed in before us, to make way for us
to follow after him; Nor ought we to be
dismayed at our infirmities; since he is
touched with the feeling of them; for
himself was tempted, to strengthen us in
our temptations; that in his strength we
should encounter them, and by his strength
should overcome them: *Let us there-
fore come boldly to the Throne of Grace,
&c.*

Wherein we have set forth the manner

202 *The Comforts of the Soul*

and the reason of our going unto God ;
 The manner, it must be with a holy confidence , in the righteousness of our high-Priest, [*Let us come boldly*] The reason is two-fold, the first concerns our God , because he hath erected a Throne of Grace to pardon us , not of Judgement to condemn us [*unto the Throne of grace.*] The second concerns our selves, *That we may obtain mercy and find grace, to help us in time of need* : What help so welcome, as that which helps in time of need ? What time of need so much wants help, as that wherein we can neither help our selves, nor have any else to help us , the Hour of Death, and the Day of Judgement ? In this time of need it is , that our high-Priest doth chiefly help us ; he will make intercession for us , when we shall not be able to speak for our selves, at the hour of death ; he will make answer for us, when we shall not be able to answer for our selves , at the day of Judgement : What though the Devils will then busily accuse me, as long as his righteousness shall be interposed in answer for me ? what if my conscience doth condemn me , as long as his satisfaction doth acquit me ? Why should not my soul joyfully say, *I will go forth*, (even out of my

my be
 and
 Psal
 in mi
 in m
 neys
 streng
 own
 Justic
 Right
 Right
 theref
 the be
 which
 Vail,
 high-
 draw
 rance
 singu
 have
 them
 they
 That
 they
 doub
 bold
 Jesu
 whic
 all fr

my body) in the strength of the Lord God,
and will mention thy Righteousness only,
Psal. 71. 16. Though I dare not go forth
in mine own strength, for fear I should fail
in my journey, or miscarry at my jour-
neys end, yet I dare go forth in his
strength; Though I dare not mention mine
own Righteousness at the Bar of Gods
Justice, yet I dare mention my Saviours
Righteousness [*I will make mention of thy
Righteousness, even of thine only :*] Having
therefore boldness to enter into the holiest by
the blood of Jesus, by a new and living way,
which he hath consecrated for us through the
Vail, that is to say, his Flesh, and having an
high-Priest over the House of God, let us
draw near with a true heart, in full assu-
rance of Faith, *Heb. 10. 19.* Here are three
singular benefits, that all they have who
have Communion with Christ, to assure
them of their entrance into heaven, when
they depart from the earth; The first is,
That the door is opened unto them, and
they have such a right to enter as cannot be
doubted, must not be denyed [*Having
boldness to enter into the holiest by the blood of
Jesus.*] The second is, That the way
which leadeth thither is a safe way, keeping
all from death that walk in it, [*A new and
living*

lively way.] And also, A ready way, such as they may hope to walk in, notwithstanding their infirmities, because he hath made it plain for them, for he hath consecrated it for us through his flesh. The third is, That the House whither they are to go, is wholly disposed and ordered by their high-Priest, who both guides them in the way, and is ready to receive them at their journeys end, [*Having an high-Priest over the House of God*] These being the Premises, That the door is open, and we have a right to enter ; that the way is both safe and plain ; that the House whither we desire to go, is wholly ordered by our own high-Priest, who guides us thither, and is ready to receive us there ; what else can be the conclusion but comfort and confidence ? what have we else to do, but to *draw near with a true heart, in full assurance of Faith ? A true heart*, that is true to its Saviour, by believing in full assurance of faith ; that is true to it self, by drawing near according to that belief : And surely, the Apostles invitation is as urgent for us to draw near to the Church Triumphant, as to the Church Militant, because all power is given to our Saviour Christ, as well in heaven as in earth, *Mat. 28. 18.*

He hath power over the House of God in heaven, as well as over the House of God in earth : And where he hath power of the House, we need not be afraid to enter : For as he hath made the passage for us, to pass from the bondage of sin and Satan, to come into his Kingdom of Grace : So much more hath he made the passage for us, to pass from his Kingdom of Grace, to come to his Kingdom of Glory : And if we have already passed from Death to Life, much more shall we pass from Life to everlasting Life : If we have already passed from Nature to Grace, much more shall we pass from Grace to Glory : For the distance betwixt Nature and Grace is much greater, and harder to be passed, then the distance betwixt Grace and Glory ; for nature scarce affords a capacity of Grace, but grace is the very Inchoation of Glory.

S E C T.

Profitable ; If thou wilt not help us for our miseries which we have deserved , yet help us for thy mercies which thou hast promised ; For thy Goodness is more willing to forgive , then thy power is to punish : And thy blood cryeth much lowder for pardon and forgiveness , then our sins can cry for punishment : Thou hast not yet forgiven so much as thou hast promised ; and thou hast not promised so much as thou hast purchased : One drop of thy blood had been a full and sufficient satisfaction for the sins of the whole world , but thou wast pleased to shed many drops of it , to shew that there was satisfaction still left for the sins of many worlds : Lord , hath thy blood satisfied for more sins then we can commit , and shall it not satisfy for those sins that we have forsaken and do detest ? Hast thou purchased mercy for more then do repent , and wilt thou not shew mercy on those to whom thou hast given Repentance ? Hast thou been so long calling us , that thou shouldst at last reject us ? Hast thou so long promised salvation , that thou shouldst at last deny it ? Thou hast purchased Redemption for us by thy blood , thou hast promised it in thy Word ; Thou hast purchased

chased more then thou hast promised, and hast thou promised less then thou wilt perform? I am thy Debtor for the Purchase, and I owe thee more then I am able, if not more then I am willing to pay: But thou art my Debtor for the promise; I could not oblige thee by my desert, but thou hast obliged thy self by thy Word, and the Obligation is much the stronger for being of thy making, then if it had been of mine. This is the Obligation that I trust to, the Obligation whereby thou art obliged to thy self, to thine own blood, to thine own truth, *Help thy servant whom thou hast Redeemed with thy precious blood*, and to whom thou hast promised the benefit of this Redemption in thy Word: Thou wilt Judge me for those sins for which thou thy self hast satisfied, and is it possible that the sentence of thy Judgement should disannul the merit of thy satisfaction? How comfortable are those words of thine to my guilty soul, *The Father judgeth no man, but hath committed all Judgement to the Son*, *John 5. 22.* For when I look upon the Father, I must needs say of him, *Our God is a consuming fire*, *Heb. 12. 29.* He is as fire, and I am as stubble, easily consumed; my sins have made my soul combustible, which

210 *The Comforts of the Soul*

which his goodness had made impassible; Have so much fewel about me and within me, that I cannot but dread the fire: therefore I do most exceedingly rejoyce, that the Father will not Judge me, but hath committed all Judgement to the Son; For in the Son I cannot but see Flesh of my Flesh, and Bone of my Bone; And since *no man yet ever hated his own Flesh*, Ephes. 5. 29. I will not think that the Saviour of man, will be the first to hate that Flesh in me, which he hath in himself; I will then no longer stagger at those words of the Apostle, *That the Lord the righteous Judge hath laid up a Crown of righteousness for them*, and will give it to them, and to them only *that love his appearing*, 2 Tim. 4. 8. For now I my self cannot but love it; I cannot but love his appearing as my Judge, when my soul doth magnifie him as my Lord, and my spirit doth rejoyce in him as God my Saviour: For to me, being thus prepared and disposed as I ought, it is all one to look for that blessed hope, and to look for the glorious appearing of the great God, and our Saviour Jesus Christ, *who gave himself for us, that he might redeem us from all iniquity*, Tit. 2. 13. He gave himself for us, that he might redeem

us from all iniquity ; and therefore it is nothing else but looking for that blessed hope, to look for his appearing to the completing of our Redemption. Divines tell us of a three-fold Advent or Coming of Christ to Holy and Religious men ; *Adventus ad Redemptionem, Consolationem, & Remunerationem* ; his coming to their Redemption, to their Comfort , and to their Reward : His first coming was in the Flesh, when he took on him their Nature ; His second coming was in the Spirit, when he imparted unto them of his grace : His third coming will be in Power, when he will impart unto them his Glory. His first coming was to Redeem them, his second coming to Comfort them, and therefore his third coming cannot be so much to Judge as to Reward them : Himself hath said no less, *John 6. 40. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life* : Lord, thou hast opened mine eyes to see thee here by Faith, and wilt thou not hereafter open thy self, that I may see thee by clear Vision ? And what priviledge is it, that I may have everlasting life here, where it is not, if I may not have it hereafter, where it is ? And yet for strengthen-
ing

ing my faith, thou hast said much more, to shew that I cannot believe enough of thy goodness, *John 3. 36. He that believeth on the Son, hath everlasting life.* And again, *John 5. 24. He that heareth my Word, and believeth on him that sent me, hath everlasting life,* (it is as sure as if he had it already) *and shall not come into condemnation,* (though he shall be Judged, yet he shall not be condemned in Judgement) *but is passed from death to life.* He is already passed from the Death of sin to the Life of Grace, and shall assuredly pass from the life of Grace to the life of Glory : And indeed, what is the summe of the whole Gospel, but the Promise of Eternal life upon condition of Faith in Christ ? *This is the Record, that God hath given to us Eternal life, and this life is in his Son, he that hath the Son hath life,* *1 John 5. 11, 12.* Have I life, in having thee my Saviour, and can I lose it in having thee my Judge ? O the immortal comfort that my soul enjoys, to think, that though I have been to my Master in heaven, a far worse servant then *Onesimus* was to *Philemon*, not only to run away from him, but also to rob him, yet upon my true Repentance, my Saviour will say to his Father on my behalf, as
Saint

Saint Paul did to his friend, *If thou count me a Partner*, (and truly, he is his Partner in the same God-head) *receive him as my self*, (now he is invested with my righteousness) *if he hath wronged thee, or oweth thee ought, put that on mine account*: (Saint Paul to Philemon, v. 17, 18.) O Lord, I owe thee so much, that I can never say sufficiently, and much less may leave off saying, *Forgive us our debts*; yet since thou hast already put my debts upon thy Sons account, how wilt thou let them lie still on mine? Didst thou not punish thy Son, that thou mightest spare thy servant? Or canst thou in Justice punish the same sin twice, once in my Surety, another time in me? It was the great necessity of thy offended Justice to punish the sin; and is it not as great a necessity of thy satisfied Justice, to spare the sinner? I will not then say, He is to be my Judge, whose Majesty I have honoured, whose mercy I have embraced, whose glory I have promoted, whose goodness I have proclaimed, whose presence I have desired, for if I have done any of these, yet twas not I, but *the grace of God which was with me*, 1 Cor. 15. 10. And yet for that very cause alone I must needs confess, that those are thrice happy, who have

214 *The Comforts of the Soul*

so far been assisted by Gods grace, that they can, not Pharisaically, but Truly say this ; for though it was his meer mercy to give the grace, yet it is in some sort his Justice, both to continue, and to regard his own gift ; So saith Saint Paul, *God is not unrighteous, or unjust, to forget your work and labour of love, which ye have shewed towards his Name, Heb. 6. 10.* where this is in effect his argument ; He that desists from a just work, justly begun, is unjust ; But God is not unjust ; therefore he will not desist from those good works he hath begun in you, so far as not to perfect them, and much less so far as not to reward them. But I am contented to pretend to no such happiness. This is the immortal comfort of the Righteous ; Let my soul look after the comforts of the sinner, wherein I am not like to have the less remedy, because I am sure to have the more company : I will say then, He is to be my Judge, whose Majesty I have contemned, whose mercy I have neglected, whose glory I have hindered, whose goodness I have denied, whose presence I have shunned : But withall, he is to be my Judge. for those sins for which I have already Judged and Condemned my self ; and will he for these,
Judge

Judge and condemn me the second time ? This is scarce agreeable with his Justice , much less is it agreeable with his mercy ; For the Apostle saith , *If we would Judge our selves, we should not be Judged* , 1 Cor. 11. 31. I ask, how should we not be Judged ? not temporally ? that were not to be loved ; For *whom he loveth he chasteneth* , Heb. 12. 6. And Saint Peter saith , *That Judgement must begin at the House of God* , 1 Pet. 4. 17. and sure we are , that his love begins there , and comes down to particular men but as they are parts of his Family or Household ; we must therefore say , That if we would Judge our selves , we should not be Judged Eternally ; For most universally true, is that Rule of the Civil Law , *Favores sunt Ampliandi* , all matters of Favour are to be enlarged : Gods mercies if they could be with Restriction, they could scarce be without Repentance; and what a cruel mercy were this, not to Judge Temporally, that he might Judge Eternally ? I say then, I have Judged my self for all my sins , and therefore believe that I shall not be Judged of the Lord ; that is, not so Judged as to be condemned in the Judgement : For sin, as it must be Judged, so it can be Judged but once : If I have

have Judged my self for it, I shall not be Judged of the Lord : I shall then be enabled to pray in Faith unto my Saviour, *Enter not into Judgement with thy servant, Psal. 143. 2.* And I am sure, that praying thus in Faith, I shall find him my Advocate, and not my Judge. Why should I then be dismayed for fear of that Judgement, wherein he is to be the Judge, who at first suffered for me as my Surety, that he might satisfie his Fathers Justice, and my debts : Hath ever since prayed for me as my Intercessor, and will at last Plead for me as my Advocate?

S E C T.

SECT. V.

Comforts against Judgement, from the manner of the Judges proceeding.

THere is none that is guilty, but the Law will ; none that is innocent, but the Judge may condemn him : what then can be the comfort of a Malefactor, but that he shall have his Tryal by a favourable Law, and by a more favourable Judge ? And this is my comfort against the Judgement to come, That my Judge will proceed to a favourable Trial with me, because according to that Law which will not easily condemn me, and with that mind which will readily acquit me : For I have confessed my sins, and therefore may not doubt but that *He is faithful and just to forgive me my sins, and to cleanse me from all unrighteousness, 1 John 1. 9.* He is faithful to forgive my sins, because himself hath promised forgiveness ; He is just to forgive my sins, because his Son hath purchased forgiveness ; And how shall he then not cleanse me from all unrighteousness by his Holy Spirit, and seal unto me the assurance

L of

218 *The Comforts of the Soul*

of that forgiveness ? And if I be cleansed from all unrighteousness, why should I not be rid of all my fears ? How can I look upon him as an angry Judge, when I have found him a most merciful Father ? *If God will not withdraw his Anger, the proud helpers do stoop under him, Job 9. 13.* That is, the Angels (saith *Jarhci*) that are the Helpers of Egypt; for he there takes *Rahab* for Egypt, (as indeed it may signify,) which we interpret Proud; And proves out of *Dan. 10. 13.* That particular Nations have particular Angels, as it were their Patrons in heaven, ready to intercede on their behalf: Some late Divines have unadvisedly enlarged those Patrons, finding out amongst men some tutelarie Saints, which having righteousness over and above to serve their own turn, are able to spare enough to help others: Hence that strange kind of Invocation, *O Thomas Didyme succurre nobis miseris, ne damnemur cum impiis, in adventu judicis*: O good Saint *Thomas* help us, that we be not condemned in the last Judgement; when alas, the Saints will have enough to do to help themselves; and the best of them all may say to his Petitioner, If the Lord do not help thee, whence shall I help thee?

2 King.

2 King. 6. 27. But be it so, that there may be Phanſied ſuch loſty and puiſſant Helpers, for they can never be Proved; yet ſure we are, that if God withdraw not his anger, even thoſe Helpers muſt ſtoop under him; as it is ſaid, *Job 4. 18. Behold he put no truſt in his ſervants*; that is, his Saints, his beſt ſervants; for the Text makes it an univerſal Negative, admitting of no exception; and we may not doubt it concerning any man, when we cannot deny it concerning any Angel, as it follows, *And his Angels he charged with folly*: Therefore if theſe mighty Helpers cannot in this day of anger help themſelves, much leſs can they help me: If God withdraw not his anger, they muſt ſtoop; and if they muſt ſtoop, all that lean and rely upon them, muſt needs fall. I will then look after ſuch an Helper as may be able to ſtand himſelf, and to ſupport me; for elſe it cannot be worth my while, and much leſs worth my Devotion to pray to him for help; and truly I can find none but the Eternal Son of God, who is able to withdraw the anger of his Father, becauſe he was able to ſatiſfie his Juſtice; and yet having him my Helper, it will not be ſafe for me to argue and diſpute, but only to

pray and deprecate, as it follows, v. 15. *Whom though I were righteous, yet would I not answer, but I would make supplication to my Judge*: And what is the supplication that I would make unto him? Even that which his own holy Spirit hath taught me to make, and will cause him to hear, *That he will not be extream to mark what is done amiss, Psal. 130. 2. Lord hear the voice of my supplications*; for what? even for this, that thou shouldst not mark iniquities; as it follows, *If thou Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou maist be feared*. This is the favourable proceeding by which I hope to be acquitted; for why hast thou taught me to believe the forgiveness of sins, unless I may attain what I do believe? And if I may attain forgiveness of my sins here, how shall I be condemned or punished for them hereafter? since that is no forgiveness, which either holds guilty to condemn, or holds as guilty to punish and torment: I do then believe that God will proceed in Judging me, not according to the Law which requires an absolute obedience without sin, but according to the Gospel which admits of Repentance for the forgiveness of sins: Thus

hath

hath the Doctor of the Gentiles long since determined, *Rom. 2. 16.* *In the day when God shall Judge the secrets of men by Jesus Christ, according to my Gospel;* Not according to the Law which will condemn all that have been guilty of any sin, but according to the Gospel which will condemn none but the unbelieving and impenitent sinners: For the Gospel pronounceth sentence of Absolution to all that Believe; So *Mark 16. 16.* *He that believeth and is baptized shall be saved; but he that believeth not, shall be damned;* Where damnation is denounced, not for breaking the Law, but for rejecting the Gospel: And again, *John 3. 16.* *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* The words speak four such truths as the Angels desire to look into, and men can never enough look upon, yet four Miracles rather than Truths. 1. That God who was provoked to inflict Death, should offer Life, and that Everlasting Life. 2. That he should offer it to the world which had so provoked him. 3. That he should offer it, by sending his only begotten Son away from himself into the world. 4. That he should

222 *The Comforts of the Soul*

so send this Son as to give him , giving his only Son, the Son of his love, to give life to those that hated him, and more deserved his hatred; *That whosoever believeth in him, should not perish, but have everlasting life.* Since then I know that I believe, why should I fear that I shall perish? Why should I think that I shall not have this everlasting life, which the Father hath promised, the Son hath purchased, and the Holy-Spirit hath sealed; for I can say, with a thankful heart and a chearful voice, *In Te Domine speravi, ne confundar in eternum,* Psal. 71. 1. *In thee O Lord have I put my trust, let me never be put to confusion, deliver me in thy righteousness: I pray not to be delivered in mine own righteousness, but in thine; Deliver me in thy Righteousness O God the Father of heaven, for thou hast promised deliverance; Deliver me in thy Righteousness O God the Son Redeemer of the world, for thou hast purchased deliverance; Deliver me in thy Righteousness O God the Holy-Ghost, proceeding from the Father and the Son, for thou hast sealed both the Promise and the purchase of deliverance; Deliver me in thy Righteousness, O Holy, Blessed and Glorious Trinity, three Persons and one God,*

God, for I trust on thy Promise, on thy Purchase, on thy Seal for deliverance: *For with thee is the Fountain of life, in thy light shall we see light, (Psal. 36. 9.)* My soul desires nothing but Life and Light; for as a Spirit she was made for Life; as an Intellectual or Rational spirit she was made for Light: And she must go to God for both; She must go to him for Life, *for with thee is the Fountain of Life*; and she must go to him for Light, for in thy Light shall we see Light: And the Life is before the Light, even as Living is before Seeing: The soul cannot work before she sees, and she cannot see before she lives, so that Life is in truth given before the work, and cannot possibly be given for it: And will you know who gives both Life and Light? Saint John will tell you, *John 1. 4. In him was Life, and the Life was the Light of men;* Life and Light both proceed from the Eternal Son of God; and Life before Light; I had Life in him, before I had Light from him; He purchased the Life, before he gave the Light, and therefore sure he hath not given the Light to take away the Life. I know it is said, *That we must all appear before the Judgement-seat of Christ, that every one may bear the things done in his bo-*

dy, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. And I confess I have done very bad things in my body; but since my Saviour hath already born them for me, must I still fear to bear them for my self? Christ is called The Mediator of the New-Testament, Heb. 9. 15. It is not said, The Mediator of the New-Covenant, (as in other places) but of the New-Testament; for a Covenant doth wholly depend upon mutual conditions, which if either partie fail, the Covenant is broken, and made of none effect; But a Testament is a thing meerly of Grace and Liberality, without any condition; and so may be fulfilled, meerly out of the goodness of the Testator: And this goodness is the support and comfort of my soul; I am afraid of the Covenant, and I flie to the Testament, even to that Testament by which I am made a child, an heir, even an heir of God, and joint heir with Christ, Rom. 8. 17. Wherefore I cannot but hope that he will Judge to me the Inheritance which he hath already given me by his own Will and Testament: For I look for him to appear the second time without sin unto salvation, Heb. 9. 28. not only without sin in himself, for he never had
any,

any, but also without sin in me and all his members, from whom he hath taken away all: For the death of Christ is doubly beneficial to all true Believers; First in respect of his Priest-hood, that he hath expiated their sin. Secondly in respect of his Testament, That he hath given them an Inheritance; I dare not deny the first, the benefit of his Priest-hood; for he is the Lamb of God that taketh away the sin of the world; And why should I doubt the second, the benefit of his Testament, since he did therefore take away the sin, that he might give the Inheritance?

I confess, that the *unrighteous shall not inherit the Kingdom of God*, 1 Cor. 6. 9. whether Fornicators, or Idolaters, or Adulterers, or Thieves, or Covetous, or Drunkards, or Revilers, or Extortioners, or guilty of any other kind of unrighteousness like to these; but my belief is, That I having repented of my unrighteousness and forsaken it, shall no longer be accounted as unrighteous: For so it follows, *such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus; and by the Spirit of our God*; In that it is said, ye were *such* before ye were washed, and justified

226 *The Comforts of the Soul*

in the Name of the Lord Jesus, and sanctified by the Spirit of our God, it is evident that after your Justification and Sanctification you are not such. Be it then taken for granted, which cannot be denied, for truth himself hath said it, *That every idle word that men shall speak, they shall give account thereof at the day of Judgement, Mat. 12. 36.* yet sure, not if they have given an account of it already; or rather, Christ hath given an account for them, in that they have by a lively faith embraced his All-sufficient satisfaction, and by an earnest Repentance are admitted to it and instated in it: Their sins shall be laid open before the face of men and Angels, as *Davids*, or as *Saint Peters*, to the glory of Gods Justice in acquitting them; not as *Sauls* or *Judas's*, to the glory of Gods Justice in condemning them.

If it shall be Recorded, (for it is a Problem of Divinity, that the Text hath not so positively determined, but that learned men think they may abound in their own sense concerning it) I say, if it shall be Recorded how *David* and *Saint Peter* sinned, it shall also be Recorded how they repented: If it shall be declared that *Demas* did forsake *Saint Paul*, having

loved

loved this present world, 2 *Tim.* 4. 10. it shall also be declared, that the same *Demas* did afterwards repent and turn back again to Saint *Paul*, whiles he was still a Prisoner of Jesus Christ, and then became his fellow-labourer, Epist. to *Philemon*, v. 24. For without doubt, as much as they shall be terrified at the sight of their sins, so much they shall be comforted at the sight of their faith and repentance. *In Christo simul summum Gaudium & summa Tristitia*, saith *Gabr.* in 3. sent. dist. 15. In Christ there was the greatest Joy and the greatest Sadness at the same time, though not in the same respect; his Joy was from his union with God; his Sadness was from his union with man, and the imputation of our sins: And possibly (think some) it may be so with the best Christians, in that great and dreadful day, when their bodies shall be re-united with their souls, and all their sins represented, whether of Body or of Soul: They may have the greatest sorrow (say they) in regard of themselves and of their own sins; and yet have the greatest Joy in regard of their Saviour, and of his free-grace: Saint *Paul* prayeth for *Onesiphorus*, That he may find mercy of the Lord in that day, 2 *Tim.* 1. 18. Therefore it is probable

228 *The Comforts of the Soul*

he shall need mercy in that day, though he shall not need so much as he shall find : And Saint Peter speaks of *blotting out sins in the times of Refreshing and Restitution of all things*, *Acts 3. 19, 21.* that is, at Christs second coming ; for till then there will not be a restitution of all things : And this consideration, though it is not cause enough why the living should pray for the dead, (and yet without doubt, it is one of the best causes that can be alledged) yet sure it is cause more then enough why the living should pray for themselves, even after their Justification, and still say, *Forgive us our trespasses* : For it seems there is some kind of forgiveness, at least a general Absolution, reserved until the day of Judgement. What is it then ? will there be the same terrour to the just and to the unjust ? No doubtless : And this may appear from the very Titles which are given by Saint Paul to the day of Judgement, *Rom. 2. 5.* And they are three, *A day of Wrath, A day of Revelation, and A day of Righteous Judgement.* The day of Righteous Judgement doth equally concern all sinners, whether they have been Penitent or Impenitent ; but the day of Wrath concerns only the Impenitent sinners ;

sinners ; and the day of Revelation doth likewise chiefly, if not only, concern them : I say, the day of wrath concerns only the Impenitent sinners , such as after their hardness and impenitent hearts , have treasured up unto themselves wrath against the day of wrath : But to those that have faithfully and penitently served God (for true Faith never yet went without Repentance) it will be a day of Exultation and Redemption ; he hath called it so , that hath made it so, *Luke 21. 27, 28. Then shall they see the Son of man coming in a cloud , with power and great glory, &c.* to Judge the world : But what then ? must ye therefore (that have been his Disciples and Followers) be terrified, as if he were coming to take Vengeance of you ? No , you must then look up, and lift up your heads , for your Redemption draweth nigh : This same day , that is to them a day of Vengeance and a day of Wrath , is to you a day of Redemption, to lift up your heads , and much more a day of Exultation to lift up your hearts : And so also the day of Revelation, doth chiefly, if not only , concern those who are concerned in the day of wrath ; for, as for the Believers and the Penitent , if there shall

shall be any Revelation of their sins (for some do doubt it) it shall be so in order to Gods Justice, as not to their punishment: For the Text plainly saith of them, *I will forgive their iniquity, and I will remember their sin no more, Jer. 31. 34.* And so again, *All his transgressions that he hath committed, shall not be mentioned unto him*; whatever shall be done concerning the Revelation of his sins, shall be done only that Gods Justice may be cleared in his Absolution, not that his soul may be terrified by the Representation. What then, though I shall see, with *Ezekiel*, a hand sent unto me with a Roul, a dismal Roul, written within and without full of all the sins that ever I committed in Thought, Word and Deed, as long as I shall not see written therein, Lamentations, and Mourning, and Wo unto the sinner? For Christ Jesus that came into this world to save sinners, will assuredly in the next world compleat that salvation: I will then willingly say with Saint Paul, *Quorum primus Ego, Of whom I am chief, 1 Tim. 1. 15.* Or with the antient Missal. (*Dominica secunda post Epiph. feria quarta*) *Quorum primus Ego sum, Of whom I, I am chief.* The earnestness of my Repentance, shall bring
me

me to an often Repetition of my sins ; I will rather add to their number in my confession of them , then diminish from it ; I will rather say, That I am a double sinner, then that I am no sinner : For being a Penitent sinner , that is, one of those sinners that Christ came to save , as I have been chief in the sin , so I shall be chief in the salvation : The more I have seen mine own sins , the more I shall see the salvation of my God : It is a most comfortable observation of Divines , That our Saviour Christ is now here in all the Bible called invisible; And therefore that Doxologie in 1 Tim. 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory for ever and ever, Amen ;* is to be expounded of God the Father, because the Word invisible is in it ; and our Saviour Christ is now here in all the Bible called invisible : And truly , blessed be his mercy , I have hitherto found it so ; for when I have most seen my sins to trouble me, I have most seen his salvation to relieve me : And sure I am, that though my sins should be never so visible at the last day , yet they shall not be half so visible as my Saviour : For I shall then certainly with Saint Stephen see Jesus standing on the
right

right hand of God, *Acts* 7. 55. I shall see him standing up, as ready to give sentence ; but surely that sentence will be for me, not against me ; For he is not willing to give sentence against me ; but sure he cannot give sentence against himself, that is, against his Word ; For a sentence against his Word, is against himself : His Word therefore being the truth, because it is his Word, who is the truth : Therefore the sentence that shall be given at the last day, can be no other then what is given already, in Gods Word and in mine own conscience ; His Word hath pronounced a merciful sentence, and I must never leave Rectifying my conscience, till that pronounce sentence according to his Word.

SECT. VI.

Comforts against the last Judgement, from the sentence that shall be pronounced.

A Sentence that is resolved on before the hearing of the cause (though not pronounced till after it) must needs be the sentence of an unrighteous Judge, and is most like to be the sentence of an unrighteous Judgement; *But shall not the Judge of all the earth do right? Gen. 18.25.* And how then can we now have comfort from the sentence he will pronounce at the last day, since he cannot resolve upon a sentence before the hearing of the cause, nor can we know before hand what is his resolution? I answer, The cause is heard here, and the sentence is pronounced here, though many men will not take notice of it; And that which shall be pronounced hereafter, shall not be a new sentence, but a Publication of the old; which may not unfitly be called an old sentence, since it hath been twice pronounced here already, once in Gods Word, another time in our own consciences; For the Spirit

Spirit of God doth here Judge us in Gods Word ; And the Son of God will not thwart or contradict the Judgement of Gods Spirit, but only ratifie and confirm it : *The word that I have spoken, the same shall Judge him at the last day;* John 12. 48. that is, the sentence at the last day shall be but a declaration and confirmation of the sentence that is already spoken in the Word : And haply in this respect it is said, That the Apostles shall Judge the world, not only in regard of their persons, as all other Saints shall Judge it, by approving the sentence of the righteous Judge ; but also in regard of their Doctrine, which shall be the rule of Judgement : Wherefore if we can have comfort from the sentence that is already passed upon us by the Apostles, we may have also comfort from the sentence that will be passed upon us by their Master : And truly, if we be not Hypocrites or Apostates, but true and constant Christians, we may have very great comfort from the sentence that is already passed upon us by the Apostles : A comfort which no partial Judge here can give us, though he resolve to come with *omnia bene*, and to admit of none but of white suffrages: for in vain doth the

the spirit of man set it self to absolve those whom the Spirit of God doth condemn : And a comfort, which no unrighteous Judge here can take from us, though he resolve to write his sentence, as *Draco* did his Laws, in Characters of blood : For in man doth the spirit of man set it self to condemn those whom the spirit of God doth absolve : For this is the sentence passed upon us by the Apostles, *He that believeth on the Son hath everlasting life*, *John* 3. 36. The whole Doctrine of the New-Testament driving at this, That true faith in Christ, as it is not to be supposed without a true Christian life and conversation agreeable to the faith ; (for it is in vain to profess Christian, and to live Atheist, or to act Infidel) so it cannot but deliver the true Believer from the guilt and burden of all his sins : For all the whole Gospel is nothing else but a Sermon upon this Text of our Saviours own choosing, *John* 11. 25, 26. *I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live ; And whosoever liveth and believeth in me, shall not die forever* : Words properly used by the Church, as they were spoken by Christ himself, at the burial of the dead : For they are the chiefest

236 *The Comforts of the Soul*

chiefest comfort against Death, because they are the chiefest comfort against Judgement : And so hath the beloved Disciple explained them, that leaned in his Masters bosom, and thence got this soul-healing and soul-saving Divinity ; *But if we walk in the light as he is in the light, we have fellowship one with another ; and the blood of Jesus Christ his Son, cleanseth us from all sin : And again, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 7. and 9.* Here is the true comfort against Judgement ; for if my soul be cleansed from all sin and unrighteousness, I shall have reason not to dread, but to desire the coming of my Judge : And this Christian consolation cannot be separated from the true Christian Faith, that is to say, Faith in the blood of Christ which cleanseth us : And this Christian Faith cannot be separated from a Christian conversation, *walking in the light* ; nor from a Christian Communion, *we have fellowship one with another* : nor from Christian Repentance and Contrition, *if we confess our sins* : And wheresoever we find this Christian Faith, and Christian Conversation, and Communion, and Contrition, we may not deny the Christian

Christian Consolation : For God himself hath said, *Comfort ye, comfort ye my people*, Isa. 40. 1. They that are Gods people, may not be deprived of Gods comforts : And what are his comforts ? but (as it follows) that our warfare is accomplished, and our iniquity is pardoned : The beginning of the pardon, is the end of the war ; her warfare is accomplished, and her iniquity is pardoned, do both speak one and the same comfort unto the soul, do both signifie one and the same peace : *Completa est malitia ejus*, saith the Vulgar translation, for *militia*, by a small mistake of the letter, as we may suppose, but none of the sense ; For our *malitia* is our *militia*, our iniquity is our warfare ; The Hebrew word here used, signifies not only the work, but also the time of war : And Rabbi David saith, the Prophet here means The time that *Jerusalem* was to pass in Banishment or Captivity : So that if we joyn the Text and the gloss together, we shall find, that sin is a time of war, of banishment, and of captivity : Of war with God ; of banishment from God : And of captivity, not under God, for he can be no Tyrant, but under the Devil : A sad time certainly, as full of fears and jealousies,

sies, as empty of joyes and comforts ; and therefore that must needs be a joyful time wherein this warfare, this captivity, this banishment is at an end , because our sin is pardoned : To say this , is to speak truly to the heart, which is the Hebrew expression for speaking comfortably : All other comforts go no farther then the ear then the outward man , that his stock is increased, his request granted, his cause advanced ; it is only this comfort that enters into the heart, and revives the inner man, that the time of his warfare, banishment, and captivity are at an end , because his sin is pardoned : And this is the comfortable sentence that is already pronounced in Gods Word , *That he pardoneth and absolveth all them which truly repent , and unfeignedly believe his holy Gospel* : All our labour must be to get this same sentence derived from Gods Word into our own consciences ; And then surely , in the mouth of two such witnesses (the least whereof is no less then a thousand) it is no doubt but the testimony will be fully and firmly established ; For as the word doth witness the thing infallibly true in it self ; so will the conscience witness it infallibly true to us : The use of a witness is either

for

for information in defect of evidence , or
for confirmation in defect of assurance ;
and an infallible witness is both these to-
gether ; For he gives evidence from his te-
stimony, and assurance from his infallibili-
ty : Such an infallible witness is a good
conscience, that is grounded and establish-
ed on the Word of God , and thence
collecteth this comfortable sentence ; Who-
soever truly believeth and heartily repent-
eth, shall not come into condemnation ;
But I do truly believe, and heartily repent ;
therefore I shall not come into condemna-
tion. The major proposition is clear by
the testimony of Gods Word ; the minor
is clear by the testimony of our own con-
sciences , which can certainly tell us whe-
ther we be hypocrites or true Believers ;
whether we be Sheep to hear the voice of
Christ, and to follow him , that he may
give us eternal life, *John* 10. 27, 28. or
whether we be Goats to follow our own
hearts lusts , so to persist and perish in our
sins : and the conclusion cannot but follow
the premises. Read over the sentence that
is set down, *Matthew* 25. and thou wilt
easily , by comparing thine own actions
with that sentence, see whether at the last
Judgement thou art to be set on Christs
right

right hand or on his left : Thou wilt easily see which part of that sentence concerns thee ; And that part which thine own conscience pronounceth of thee here, thy Judge will both pronounce and confirm hereafter : I hope that with *Mary* thou hast chosen that good part, and if so, cannot but assure thee, it shall never be taken from thee, *Luke* 10. 42. For Christ will never reject any man that hath sate at his feet to exercise his humility and patience ; and heard his Word, to exercise his Piety and Obedience : He will never say, Depart from me, to those who here did love his company, and enjoy his communion : And what is their work who are of his communion, but to know, and love, and praise him ? And they that are thus of his communion on earth, can you think he will excommunicate in heaven ? Saint *John* sets forth this Judgement of the conscience very fully in few words, 1 *John* 3. 19, 20, 21. saying, v. 19. And hereby, (that is, by loving in deed and in truth, not in word or in tongue, as appears from the former verse,) we know that we are of the truth, and shall assure our hearts before him ; That is, we know that we truly love him, and therefore may be well assured of his

his love ; For he that loves is assured of love ; for which cause *Beza* thus renders Saint *James* his words , *Mercy rejoiceth against damnation* , *James* 2. 13. For he that is truly merciful, hath a special promise to assure him of mercy , that he shall not be condemned in the last Judgement ; and this hard-hearted Age of ours would doubtless much more incline to mercy, if we did seriously consider, that the sentence of condemnation (*Mat.* 25.) is denounced against the unmerciful ; not against the unjust for taking away , but against the unmerciful for not giving ; but yet if against the unmerciful, much more against the unjust ; for as justice is before mercy in order of nature, so is also injustice before unmercifulness ; wherefore though we discourse of assuring our hearts before God more then any others, yet we must needs have a much less assurance of his love, because we our selves know that we do love only in word and in tongue, not in deed and in truth ; as it follows v. 20. *For if our heart condemn us , God is greater then our heart, and knoweth all things ;* and therefore can and will condemn us much more then our heart ; for this is the true meaning of the words, not (as they are com-

M

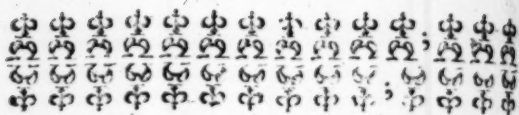
monly

242 *The Comforts of the Soul*

monly explained) That we ought to oppose the greatness of Gods mercy being ready to acquit us, against the sentence of our own heart that is ready to condemn us. For indeed the words are not spoken to comfort a distressed, but to terrifie a guilty conscience: It being the Apostles intent to perswade us above all things both to get and to keep a good conscience, that we may not condemn our selves, and then we may be assured that our God will not condemn us; as it follows, *v. 21. For if our heart condemn us not, then have we confidence towards God, sc. that he will not condemn us*; For the whole argument in brief is this; If our conscience now condemn us, God will also condemn us at the last day: But if our conscience acquit us, God will also then acquit us; the conscience acting Gods part beforehand, in condemning the guilty, and acquitting the innocent; whether they have the first Innocency, that of Righteousness, or the second Innocency, that of Faith and Repentance: and the same Doctrine is again re-inforced, *1 Iohn 4. 17, 18. Herein is our love made perfect, that we may have boldness in the day of Judgement, because as he is, so are we in this world*: Here is both the good Con-
fidence,

fidence, and the ground of it, the good Conscience : The confidence is, *That we may have boldness in the day of Judgement* ; The ground of that confidence is this good conscience, *Because as he is, so are we in this world* ; for this is in effect the Syllogism : Whosoever is here like him in Piety, shall hereafter be like him in Glory : but we that truly believe in him, are here like him in Piety, therefore we shall also be like him in Glory : He that hath that Good confidence, upon this Good conscience, as he may not be ashamed of his hope, so he shall not be disappointed of it ; for he is sure to stand in the last Judgement, because he hath the Eternal Son of God to support him ; on the one side with his All-sufficient merits, on the other side, with his All-saving mercies : Two such supporters, to which he cannot trust too much, for which he cannot glorifie Christ enough, though he glorifie him world without end. Amen.

*Deo Trin-Uni Gloria, in secula
seculorum, Amen.*



*A sick mans Cordial, composed
of three Ingredients.*

I. Contemplations.

II. Ejaculations.

III. Devotions.

Contemplations on Isaiah 53.

Verse 3.



MY Beloved Sa-
viour, wast thou
despised and reject-
ed of men, and shall
not I learn to de-
spise and reject
my self, that I may be like to thee, appro-
ved of thee, and received by thee? Wast
thou

thou a man of sorrows, and acquainted with griefs, who knewest no sin ? And shall I, who came into the world with sin, look to go out of the world without sorrow ?

Verse 4. Didst thou so patiently bear the griefs, and carry the sorrows that were due for my sins ? And shall not I patiently bear the griefs and carry the sorrows that are due for mine own sins ? How could I have sorrows, if I had not sins ? and why should I not have patience, now I must have sorrows ? Wast thou *stricken and smitten of God and afflicted*, who wast his only begotten, and most dearly Beloved Son ? And shall I look to escape the scourge who heretofore have been his enemy, and still am his undutiful and unworthy servant ?

Verse 5. I will look upon my wounds and maladies, as upon so many cures and remedies ; Upon my bruise, (for I am all over nothing else) as upon so much soundness, since both wounds and bruises are inflicted, not as satisfactions for my sins, but as checks and amendments of my sinfulness : *For he was wounded for my transgressions, and bruised for mine iniquities* ; therefore my wounds and my bruises

are not now to pacifie the wrath of the Father, but to make me conformable to the Son : And *the chastisement of my peace was upon him* ; therefore I will not repine at my chastisement, since I have my peace. It being indeed but a chastisement to correct the sinner, not a punishment to avenge the sin : And since I am healed in my soul, I will not fear being wounded in my body. *For with his stripes I am healed*, and mine own stripes do but make me the more to see the want, and the more to crave the benefit of his healing.

Verse 6, & 7. I have been a sheep in my strayings, for I have turned to mine own waies ; O make me also a Sheep in my sufferings, not once to open my mouth, when thou shearest me, clipping off all the comforts of my life ; no nor when thou slayest me, bringing on all the torments of my sickness ; no nor when thou slayest me, bringing on all the pangs and horrours of my death : That as my Saviour was oppressed and afflicted, yet opened not his mouth ; so I may be kept from murmuring and repining in all my oppressions and afflictions : For I may well be as he was, Meek and Patient, since thou hast laid mine iniquities on him ; but if I follow not his

Meekness,

Meekness and his Patience, I fear I shall again lay mine iniquities upon my self.

Verse 8, & 9. He was cut off from life, whose generation was life; & what can I expect but death, who had it in my very birth? who was corrupted when I was generated, and therefore not only in regard of my death, but also in regard of my life it self, must say to corruption, thou art my Father, and to the worm thou art my Sister and my Mother. Who shall declare his Generation? For he was begotten of his Father before all worlds; But who shall declare my corruption? for I was corrupted when I was begotten by my Father, before I came into the world: He was taken away by death, but he was taken away from a mortal, a miserable, and a contemptible life; so let me be taken away (good Lord) from mortality, misery and contempt, to Immortality, Blessedness and Glory.

My life hath not left much for my death to take away from me; Lord let my death take from me all that is left but my Saviour, and let it fully give me him.

He was brought to prison that he might be Judged, and he was brought to Judgement that he might be condemned; and his

death was his Release, both from Prison and from Judgement : Lord make my death so to me : make my death my Release from prison ; for whiles I am in the body, I am imprisoned, fettered with the bonds of sin and corruption : But *bring my soul out of this prison, that I may praise thy name ; then the righteous shall compass me about ; for thou shalt deal bountifully with me ;* (*Psal. 142. 7.*) A most happy *Goal-Delivery* for my soul, for then the Righteous shall compass me about, and not sinners ; nay more, then I shall be compassed about with Rightousness, who now am compassed about with sins, and that not so much with other mens, as with mine own sins : Thus make my death my Release from Prison, and make it also my Release from Judgement : For thy Son hath been Judged and condemned for me, that I might escape the Judgement of thy condemnation : Lord I ask not that thou wouldest not Judge me (*for after death comes Judgement, Heb. 9. 27.*) I ask only that thou wilt not condemn me when I shall be Judged : And this is agreeable with thy very Justice (though I wholly appeal unto thy Mercy) not to condemn and punish the same sin twice : Thou hast already condemned

demned and punished my sins in my Saviour ; O then let me escape thy condemnation and thy punishment : He was Judged for mine Unrighteousness ; O let me stand in the Judgement for his Righteousness. *For the transgression of my people was he stricken* : Lord thou hast placed me among thy people , and therefore I must believe that he was stricken for my transgressions ; Nay, thou hast brought me nearer to thee, and made me one of thine own Family, having admitted me thy servant : Nay, thou hast brought me yet nearer to thee , and made me one of thine own Inheritance, having adopted me thy child. I deserved not to be among thy people, and I am placed among thy servants ; I deserved not to be among thy servants, and I am accepted among thy children. O then correct me good Lord, as a Father in thy Pity, to amend me , not as a Judge in thy Fury to confound me : Thou didst redeem me with thine own most precious blood , that thou mightest convert me : And how then wilt thou Judge me , being redeemed with that blood, that thou maist condemn me ? Well may my sins be condemned of thee who art the Righteous Judge ; for I who have been the sinner , and who still am an

unrighteous man, cannot but condemn them, and my self for them : But surely thy precious blood can never come under condemnation ; nor my soul, whiles thou lookest upon it as washed with that blood.

Thus thou hast given me a pledge of delivering my soul from the terrours of my death by conquering them ; and from the severity of Gods Justice, by satisfying it ; And thou hast also prepared a deliverance for my body : for in that thou madest thy *grave with the wicked* in thy death, thou hast sanctified the grave as a Repository for my dead body, till my flesh shall be totally wasted therein, and with my flesh, all the sin and wickedness which hath so long dwelt in it, and cannot be destroyed before it : And thou wilt at last raise me from thence after thine own likeness, that I may come from the grave, as thou didst go to it, not having violence in mine hand, nor deceit in my mouth, nor wickedness in mine heart.

Lord let it be thy pleasure thus to deliver me ; Make hast O Lord to help me : Take away all my sin from my soul, and then (as soon as thou pleasest) take away my
sou

soul from my body : That having no unrepented sin in my life, I may have no unsufferable sorrow in my death ; but may find comfort in it, deliverance by it , and glory after it. *Amen.*

Contemplations on Heb. 12.

Verse 1, & 2. **I**N my troubles and distresses , either of my body or of my soul , I cannot bestow my time better then in looking about me for help : And in looking about me for help, I cannot bestow mine eyes better then in looking up to heaven ; *For my help cometh from the Lord who hath made heaven and earth , Psal. 121.* 2. And if I look up to heaven , I shall soon spie there a bright cloud, even *a cloud of witnesses*, to enlighten me , that I stumble not in my waies for any darkness of my understanding : And if I look up yet higher through that cloud, I shall behold a far greater light, even the
Sun

Sun of righteousness to enflame me and to quicken me, lest I should sit still, when I am bound to be walking, for the dulness of my will, and the deadness of my affections; for above that cloud dwelleth he who is the *brightness of Gods glory, and the express Image of his person*, Heb. 1. 3.

Wherefore my sight may not be terminated or bounded by this cloud of witnesses: But through it I must be looking unto *Jesus the Author and Finisher of my Faith*, if I desire the comfort of my faith when I most want it, even in the day of my visitation, and at the hour of my dissolution.

And indeed, where should a good Christian fix either his eye or his heart, but only on Christ? And I may here see Christ in his Mystical body, that is, in his Church, the *cloud of witnesses*; And Christ in his natural body, that is, in himself, *Jesus the Author and Finisher of our Faith*: And the same Christ in either body, *destitute, afflicted, tormented*.

O Lord, how many arguments are here alledged to perswade me to behave my self with great constancy, humility and patience, in those conflicts and agonies which I must

must expect as a Christian, unless I will renounce communion with Christ, and embrace an unwarrantable and an unprofitable Christianity? I think there is a Lyon in the way (as said *Solomons* sluggard) ready to devour me; and I see nothing but briars and thorns in it, ready to in-
 tangle my feet, and to tear my flesh; But God telleth me, it is the ready way to heaven, and the *Race* that I must run if ever I hope to get thither; *Let us run with patience the race that is set before us*: If it be my race, then I must run it; if it be set, then I cannot remove it; if it be set before me, then I cannot decline it.

And truly I cannot deny but it is set before me by the dispensation of Gods Providence, and the indispensable Duty of my Christian vocation: And therefore I give him hearty thanks, that he hath so plainly shewed unto me the manner of running this race, and the reasons that I have to run it.

The manner of running this race is twofold.

First, I must forsake my self, and all my selfishness; that is, all those things to which I have naturally an immoderate desire, and in which I have naturally an immoderate
 delight:

delight ; let us lay aside every weight , and the sin which doth so easily beset us : For what am I, or what is my flesh but a weight that doth beset me , rather than befriend me, even an unprofitable , and an unsufferable burthen ? And what else cometh from me, or cleaveth to me, but only sin ? Which living in me, cannot but work with me , (*Operari sequitur esse* ,) and working with me , cannot but defile my purest and my best works.

Secondly , I must fix mine eyes and mine heart only upon my blessed Saviour , *looking unto Jesus the Author and Finisher of our Faith* : Looking to and on nothing else, either within me or without me, but only Christ, whether in the way of my sanctification, for he is the Author of my faith, whereby alone my heart is purified and sanctified ; Or in the way of my salvation , for he is the Finisher of my Faith, whereby alone my soul is saved.

It is he that hath brought my soul from Infidelity to Faith , whereby I now see through a glass darkly ; It is he that will bring my faith to a clear vision, whereby I shall see him face to face.

The Reasons I have to run this race, are drawn from that grand Topick which works

so much upon all the world, that *Pelagius* thought thereby to shift off Original sin from mans nature, and to put it only on his imitation ; This Topick is the Common-place of example.

And first, I have the examples of all those holy men that were before Christ, who through their faith in Gods promises, and constancy in their faith, possessed their souls in great patience whiles they lived, and resigned their souls in great comfort and contentment when they dyed : This innumerable company of Saints, is here called a cloud of witnesses ; and it is such a cloud as must needs at some time or other drop down many cool showers, able to allay, if not to extinguish, the flames of my greatest fiery tryals.

Secondly, I have the example of Christ himself ; he is the Author of my faith, he is the Captain of my salvation, that marcheth before me to this battle, instructing me by his Word, encouraging me by his Promises, supporting me by his Assistance, confirming and rejoycing me by his Communion : And this example of our Saviour Christ, is recommended to me in three respects : First, because of its powerful efficacy in working ; for he is *the Author and Finisher*

of

of my Faith : And he that worketh my Faith, will also make my Faith work this patience : Secondly, from its exact conformity with my present condition, in that no misery hath befallen me, which did not first befall him who made and redeemed me : Nay his Cross was much heavier, his shame was much greater then mine can be : yet he *endured the Cross patiently, despised the shame courageously*, and by this patience and courage, is *set down at the right hand of the Throne of God* : Thirdly, from its unavoidable necessity, in regard of my present Obligation : For it is not left to mine own choice, whether I will consider this or no, but I must needs consider the example of Christ, or I cannot be a good Christian.

Verse 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. What though mine own heart be given to contradict this rigid way of suffering ? yet he that is greater then mine heart, hath gone before me in the very same way, and hath passed through far greater contradictions.

He looked on the Joy that was set before him, not on the contradictions that were
round

round about him, and he now lives and reigns in his glory, and hath promised that if I do *suffer with him*, I shall also *raign with him*, 2 *Tim.* 2. 12. He is at the beginning of my sufferings, either to inhibit and stop them, that they shall not invade me: or to proportion and stint them, that they shall not overwhelm me: if he shew me not a way to avoid them, he will give me a courage to encounter them: nay moreover, strength to conquer them: and an adversary, though he may be more securely avoided, yet he is more gloriously conquered: He is also at the middle of my sufferings, to encourage and support me in my conflict, lest I should be wearied and faint in my mind, as I cannot but be wearied and faint in my body: he had but a weak *Cyrenian* to help him bear his Cross, but he himself doth help me bear mine: He had but an Angel to strengthen him, but he sends the Holy-Ghost to strengthen me.

Lastly, he will be at the end of my sufferings to reward me: nay he himself, who is now my shield to succour me, will at last be my exceeding great reward to content me: my exceeding great reward in all respects, for exceeding my best abilitie
to

to deserve him : exceeding my best capacity to receive him : exceeding my best activity to enjoy him as he is in his own greatness : Be it then that my affliction is very great, yet sure I am my reward will be infinitely greater : but indeed my affliction cannot be great in it self, it is so only in my opinion : The spirit of truth saith, it is but *light and momentary* ; *For our light affliction which is but for a moment*, 1 Cor. 4. 17. It is light, and therefore not great in quantity ; It is but for a moment, and therefore not great in continuance : And well may this light and momentary affliction work patience in me, since it doth work glory for me : Nay a far more exceeding and eternal weight of glory : Though it be light and momentary in it self, yet it is weighty and eternal in its reward : *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; whiles we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, (and so is also the smart and misery which is felt) but the things which are not seen are eternal ; (and so is also the glory which shall be enjoyed :)* These are Reasons sufficient

why

why I should gladly follow the Apostles advice, *consider him that endured such contradiction of sinners* ; for so shall I not be enforced to endure the contradictions of mine own sins, whiles impatience suggests one temptation to me, and infidelity another : For though these two sins are inseparable companions, because there cannot be impatience without some kind of infidelity, yet are they such twins as were Pharez and Zarah, (*Gen. 38.*) They cannot come into my soul, but they will make a breach betwixt themselves ; (one drawing this, the other that way) nor can they tarry in my soul, but they will make a breach betwixt my God and me.

Therefore the holy Apostle in this case appealeth to mine own conscience, saying, *Verse 4. ye have not yet resisted unto blood, striving against sin* : thereby calling me to witness against my self, that I am yet far short of my duty in my strivings against sin, because I have not resisted unto blood ; whereas flesh and blood are to be resisted in the first place, as being that weight which doth so easily beset me, and must therefore be soonest laid aside.

I ought then in this quarrel to undertake a double strife ; A strife against my self,

self, and a strife against my sins : for while I strive against my sins, my flesh and blood will strive against me : And if I do not resist so far as to thrust away my flesh and blood, how shall I thrust away my sins ? If I do not lay aside my self, how shall I do to lay aside my greatest weight ?

But least I should not regard this appeal, (for Appeals to the conscience are often made, but seldom regarded) in the next place, he appeals to Gods most holy Word; plainly shewing, how earnestly that calleth upon me to be patient under Gods hand, and zealously enforceth many Reasons for my patience.

Verse 5. And ye have forgotten the Exhortation which speaketh unto you as unto children : I am called upon to be patient, not as a servant for fear, but as a child for love : He is pleased to invite me by way of exhortation, he might have enforced me by way of command ; yet I may not forget his exhortation, unless I would have him forget my supplication ; for if I regard not his speaking to me as unto a child, how shall he regard my speaking to him as unto a Father ? Wherefore if I desire with joy and comfort to say Our Father ; I must be attentive and obedient as a child ;

nor

nor can I forsake the temper of my patience, but I must forfeit the benefit of my society; and consequently lose all the comforts of my Devotions, which yet alone, in these times of rapine, are left me for my inquestrable comforters.

I may not then neglect to hear this Exhortation, which calls upon me to be patient; much less may I neglect those Reasons which are alledged for my patience; and powerful Reasons they are.

First, because chastisement is an effect of Gods love; for *Verse 6. whom the Lord loveth he chasteneth.* Was ever yet any man angry with God for loving him? and why then should I be angry and offended at the effects and tokens of his love? *For thy loving-kindness is better then the life it self, Psal. 63. 3.* What then, though thou take away my life by thy chastisement, if so be thou give me thy loving-kindness which is far better? What is my life in it self, without thy love? O then take away my life as it is in it self, and give it me as it is in thy love: I desire not to live in mine own life, but in thy loving-kindness.

Secondly, because chastisement is a proof of my adoption, *Verse 7, & 8. For what son is he that the Father chasteneth not? But*
if

if ye be without chastisement, whereof all are partakers, then are ye Bastards, not Sons.

If I be not one of his Sons, what expectancy can I have of his inheritance? And if I be not under his correction, how can I be assured I am one of his sons? Wherefore let me rejoyce for being under the discipline of his chastisement, as for being under the care of his Fatherly protection: And let me be afraid of not being chastised on earth in this mortal life, as I would be afraid of being bastardized from heaven, and declared illegitimate as to the inheritance of immortality.

Thirdly, because chastisement is a testimony of my obedience *Verse 9. We have had Fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of spirits and live?* Would I be accounted an obedient child? I must shew my self so, not only by my doing, but also by my suffering; For my active obedience may be very much for mine own sake, because I expect a Blessing; but surely my passive Obedience is meerly for my Fathers sake, because I know my duty.

If therefore I desire to be truly dutiful

to my Father in heaven, let me shew him reverence whiles he punishes me, and not only whiles he cherishes me : And let me consider him to be the *Father of spirits*, and I shall be sure to shew him this reverence ; for I shall never deny him the subjection of my spirit, and much less of my flesh ; I shall be willing to trust him with my soul, and shall not desire that he would trust my soul too long with my body.

This the natural man looks on as the high-way to destruction, but the spiritual man knows it is the way to salvation ; for thus did Christ himself pass to life, even by being *obedient unto the death*: Let me labour to follow his example, for I have no reason to hope to fare better then he did, and sure I am, I cannot fare worse : Let me accordingly desire to kiss my Fathers hand then chiefly when it holds the rod wherewith he strikes me ; or rather, let me desire to kiss his rod : for it is much better for me, that his scourging should testifie my obedience, then extort it : And if my weak and sinful flesh, whiles it is yet wedded unto my soul, shall deal with me as *Jebs* wife did with him, and say, *Dost thou still retain thine integrity ? curse God and die* ; Let me
be

be sure to give her the same answer as he did his wife, *Thou speakest as one of the foolish women speaketh ; what ? shall we receive good at the hand of God, and shall we not receive evil ? Job 2. 10.* This is the true way, not to bless God and die, but to bless God and live: for so it is in the Hebrew, *Bless God and die ;* And *Jobs* wife speaking in that holy language, had her tongue sanctified, though not her heart, in so much that she did not say, *Curse God and die,* though she meant it, but *bless God and die : I say,* this is the way **not** to bless God and die, but to bless God and live, and I may well say it again and again, for so saith the Apostle, *Shall we not much rather be in subjection to the Father of Spirits and live ?*

Fourthly, Because chastisement is a furtherance of my sanctification : *Verse 10.* *For they verily for a few daies chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness :* Good Lord, can I not be partaker of thy holiness, until thou chasten me! then let thy hand spare me no longer; for in thus sparing, it will most severely punish me, since there is no greater punishment, either in this world, or in the next,

then

then not to be partaker of thy holiness : Our fathers on earth by chastening us after their own pleasure , and not for our profit, do often make us partakers of their sin, even of that impatience whereby they do either unduly or unmeasurably chasten us ; But our Father in heaven is never peccant either in the manner or in the end of his chastening ; not in the manner, for he takes no pleasure in scourging us, and therefore cannot do it either unduly , or unmeasurably : Not in the end, for he aims only at our profit in scourging, that he may brush away, or strike off some excrescencies of our flesh ; or some adherencies to it , thereby to make us partakers of his holiness in a far greater proportion and measure , then otherwise we could have been.

Fifthly, Because chastisement is a furtherance of my salvation ; *Verse 11. Now no chastisement for the present seemeth to be joyous, but grievous ; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.* If I look no further then after mine own joy, it is most evident that I cannot endure , much less desire chastisement ; because that *for the present is not joyous but*

N

grievous :

grievous; but if I look after my Masters joy, I must enter into it the same way that he entred; he entred into his joy by sufferings, and so must I. Ought not Christ to have suffered these things, and to enter into his glory? Luke 24. 26.

He suffered that he might enter into his own glory, which was undenyably his from all eternity; and shall I hope to enter into that glory without suffering? Ought Christ to have suffered, and ought not the Christian to expect suffering?

Surely, it behoved Christ to suffer for these three Reasons,

Propter Remedium Peccatorum.

Propter exemplum Virtutum.

*Propter complementum Scriptura-
rum.*

For the expiation and redress of sin, by his Merit.

For the propagation of Righteousness by his Example.

For the fulfilling of the Scriptures by his Obedience.

As the Seraphical Doctor teacheth.

Now tell me which of these Reasons is not a fit and sufficient ground for my sufferings.

Have I not Brethren to be edified by my example,

example, who seeing my patience in the day of my visitation, may also glorifie God in the day of theirs ?

Hath not my God a Word to be fulfilled, which hath expressly said, *That we must through much tribulation enter into the Kingdom of God ? Acts 14. 22.* Have not I my self much sin to be redressed and amended ? For though I will gladly impute the expiation of all my sins only to my Saviours sufferings, yet I may with humility, and (I hope) not without some truth, impute the amendment of many of them, to mine own sufferings.

The ground hath been tilled, and the tree hath been pruned : And why should not this tilling and pruning yield the *peaceable fruit of righteousness* unto me that have been exercised thereby ? I have been long and often ploughed (as it were) and broken up, and harrowed by the hand of God, and why should I not be somewhat amended and improved by his good husbandry ? I have been long and often pruned (as it were) in my flesh by his sharp knife, cutting off my superfluities, to make me the less sinful, and the more fruitful : And why should I not bring forth good fruits in due season ? even the

peaceable fruits of righteousness, or the fruits of righteousness, which bring forth peace, the peace of a good conscience here, and of a blessed Eternity hereafter.

Therefore earnestly desiring to walk in this righteousness, I will hope to lay me down in this peace: And at the end of my wearisom Pilgrimage, to take my rest in the arms of Gods Eternal mercy, though now I groan under the hand of his Justice; For so laying me down to sleep, none shall ever be able to take either me from his arms, or my rest from me. *Amen.*

forro
will
nor o
they
cause
of the
either
sent w
mark
ter se
soul i



The sick mans Ejaculations.

To the Reader,



These Ejaculations are Eighty in number, and they are like mans years in Moses time, when they come to that same number, full of labour and sorrow; though this latter age of the world will not let it self tarry so long for labour, nor others tarry so long for sorrow: And they are therefore called Ejaculations, because they are as it were so many dartings of the soul, (upon some reflexion or thought either of mans misery, or of Gods mercy) sent up towards Heaven: All aiming at one mark, though from several occasions, and after several waies; That is, at the rest of the soul in God: Nor may you here look for

curious method, but for Religious matter: Sometimes you will find the sick mans soul troubled for fear of death; sometimes almost inflamed with the desire of it; sometimes bemoaning the disturbance of his body; sometimes fearing the distemper of his soul; sometimes affrighted with the thought of Judgement; sometimes rejoicing against it. If you find any thing to comfort you in your extremity, thank not me for speaking to my self, but thank God for speaking to your soul: And be not troubled that your Passions, like these Ejaculations, are not orderly, so as they be Religious: Trouble and sorrow cannot look after Order, but they must look after Religion: And a sick mans expressions are not so much beholding to his head to make them Methodical and Eloquent, as to his heart to make them affectionate and devout: And God grant your sickness may make you so.

Ejaculations.



Ejaculations.

I.

Rant Lord that I may be dead unto sin, before I am dead unto the world ; that being planted together in the likeness of thy Sons death, I may be also in the likeness of his Resurrection : That like as Christ was raised from the dead by the glory of the Father ; so I walking in newness of life, may have a comfortable death here, and a glorious Resurrection hereafter.

2.

Destroy in me , O God, the body of sin, before thou destroy in me the body of flesh ; that I may be justified from my sins whiles I live, and freed from my sins when

I shall be dead : Make me to lie down in comfort, because by my death I shall wholly die unto my sins : Make me to rest in hope, because by my Resurrection I shall wholly live unto my God.

3.

Make me to look upon my sickness, (my tedious and terrible sickness) as upon thy Visitation, that I may bear it patiently ; Make me look upon my death, as upon my Release, that I may take it comfortably.

4.

O thou who wouldst be crucified before thou wouldst be glorified, and didst suffer pain to enter into Joy, make me submit to thy Cross, that thou mayest prepare me for thy Crown : Make me contentedly to suffer with thee in this world, that I may triumphantly reign with thee in the world to come.

5.

O Lord I have Judged my self, let me not be Judged of thee, so as to be condemned ; for it is agreeable with thy Mercy to save the sinner, though thou destroy the sin : And it is agreeable with thy Justice, not to punish that sin in me, which thou hast already pu-

punished in my blessed Redeemer.

6.

O Lord thou didst make thy beloved Son perfect with sufferings, and I cannot hope thou wilt let thy unworthy servant be perfected without them : O then let not my sufferings betray the imperfections of my flesh, but conduce to the perfections of my spirit ; and make me ever willing to suffer, since thou canst and wilt make me perfect by suffering.

7.

O thou God of peace that broughtest again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting Covenant ; Make me perfect in every good work to do and suffer thy will, working in me that which is well-pleasing in thy sight, and working for me that which is profitable for my salvation, through Jesus Christ, to whom be glory for ever and ever, *Amen.* (*Heb. 13. 20, 21.*)

8.

O blessed Jesu, the chief Corner-stone, on which alone is laid for us the foundation of a blessed Eternity ; the Rock upon which thy Church is built, and all our souls relie : Be merciful unto me, and

N 5

give

give ear unto my prayers, and to my sighs and groans when I cannot pray : Be unto me a fountain of comfort whensoever my heart is in heaviness, and my body is in pain, that my soul may have continual health, and joy and rest in Thee, and in thy Merits and Mercies for evermore.

9.

Lord make me desire the dissolution of my earthly house of this Tabernacle, that I may have a building of God, an house not made with hands, eternal in the heavens ; for I know that whiles I am at home in the body, I am absent from the Lord : Make me therefore willing rather to be absent from the body, and to be present with thee my God ; for in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore : And make me labour, that whether absent or present, I may be accepted of thee, through the righteousness of thy dearest Son, my only Lord and Saviour, *Amen.*

10.

Give unto me true sorrow for my sins, that thou mayest give me true comfort in my sorrows : Grant I may have peace in thee,

see, whiles I have tribulation in the world ; and make me be of good chear in my tribulations; for thou hast overcome the world, and wilt not let the world overcome me.

I I.

O Lord Jesus Christ, who hast overcome the sharpness of death, & opened the Kingdom of heaven to all Believers : Make me not to fear death, since thou hast made that an Inlet into thy heavenly Kingdom : My sins had shut the gate of Paradise against my soul, but thy Merits have opened it again : O let me earnestly desire to enter in, for thou art gone thither before me, that thou mightest be there ready to receive me, and retain me with thy self for evermore, *Amen.*

I 2.

Lord when shall this corruptible put on incorruption, and this mortal put on immortality, that in me may be brought to pass that saying, Death is swallowed up in Victory ; O death where is thy sting, O grave where is thy victory ? The sting of death was sin, till sin was expiated : The strength of sin was the Law, till the Law was fulfilled ; But thanks be unto God which hath given me the victory through
our

our Lord Jesus Christ, both over my sins and over his Law, in this great contestation : Having imputed my transgressions unto my Saviour, that my sin might be expiated ; and having imputed my Saviours righteousness and obedience unto me, that his Law might be fulfilled : Therefore being justified by faith, I have peace with God through our Lord Jesus Christ, by whom also I have access by faith into his grace, and rejoyce in hope that I shall at last have access into his glory.

13.

O Lord Jesus Christ who art the Resurrection and the Life, be unto me Life in Death ; be unto me Resurrection from the Dead ; and so guide me through Death, that it may be my passage into everlasting Life, there to see, and to bless, and to enjoy thee, who art the Redeemer and lover of souls, and livest and reignest the King of Saints, with the Co-eternal Spirit in the glory of God the Father.

14.

My soul truly waiteth still upon God, and still shall wait upon him, for of him cometh my help ; He verily is my strength and my salvation, even in weakness and in destruction :

destruction : He is my defence so that I shall not greatly fall : And if through mine infirmity I do fall, by his power I shall rise again, and be able to stand fast, being supported through the Merits and Mercies of our Lord and Saviour Jesus Christ.

15.

O Lord see the blood of thine immaculate Lamb which taketh away the sin of the world, sprinkled on my soul, that thou mayest see no sin in it : And when thou seest that blood, let the destroying Angel pass over me, never to return again ; and let the Comforter come unto me, and remain with me for ever.

16.

O dearest Advocate, be pleased to intercede and plead for me, and to answer all the accusations which the Devils will allege, and mine own conscience will witness against me in the day of Judgement : That I being made the monument of thy Mercy, who am the purchase of thy Blood, may bless and praise thee among thy Redeemed in the Land of the living for ever and ever.

17.

O thou Eternal Son of Righteousness,
who

who risest with healing in thy wings, heal thou me, and I shall be perfectly healed : Shew me the light of thy countenance, to dispell all the mists and clouds which now threaten to bring darkness upon my soul : Turn thy merciful eyes towards me, that I may see thy glorious face in thy heavenly Kingdom, where no tears shall dim my sight, no sighing shall interrupt my speech, no fears shall disquiet my heart, and no sadness nor amazement shall disturb or discompose the blessed rest of my soul with thee, the longing desires of my soul to thee, and the infinite delights of my soul in thee, and in thine All-sufficient Merits, and All-saving Mercies for evermore.

18.

O Saviour of the world, save me, who by thy Cross and precious blood hast Redeemed me : Help me O my God at all times, but most especially at this time, now. I am least able to help my self, or my friends to help me : Intercede for me by thy precious death and passion, in all my distresses, but then most when I shall least be able to speak for my self, at the hour of Death, and in the day of Judgement : Be now, and then, and ever my defence,

defence, and make me know and feel that there is no other name under heaven given unto men in whom and through whom I may expect health and salvation, but only thy Name O my Lord and Saviour Jesus Christ.

19.

O Lord God, which art the giver of all good things, and never repentest of the good gifts which thou hast given, give unto me health and ease, as long as they shall be blessings from thee, and give me thy grace to desire them no longer: And when thou shalt takest from me these or any other comforts of this mortal life, then Lord most increase and multiply upon me the joys and comforts of a blessed Immortality.

20.

Lord I am desirous to go out of my self, and out of this vale of misery, that I may come unto Mount Sion, and to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New-Covenant: O thou who
hast

hast prepared these immortal joyes for my soul, prepare my soul for these joyes, that being made a Citizen of thy heavenly Jerusalem, I may be able to joyn in consort with the Angels thy first-born there, and with the spirits of just men made perfect since them; who now both together make but one Quire, and are alwaies singing Hallelujah, and worshiping him that liveth for ever and ever.

21.

O blessed Jesus, thou only comfort of miserable and distressed sinners, consider my distress; *Look upon mine adversity and misery, and forgive me all my sin.* O thou blessed Mediator betwixt God and man, intermediate for me: Let the unspotted righteousness of thy life, be an acceptable sacrifice for the multiplyed unrighteousness of mine: And let the bitter pangs of thy death, keep from me all the bitterness of the temporal, and much more the pangs and horrors of the eternal Death: Thou didst taste the gall and vinegar when thou gavest up the Ghost; therefore I beseech thee keep me from tasting it: Thou didst seem to be forsaken of thy God, O let not me be forsaken of thee: But grant that I putting my whole trust and confidence

lence in thy Merits and in thy Mercies ,
 may from henceforth most chearfully serve
 thee in all holiness and pureness of living ,
 and most faithfully persist in thy service by
 a resolved constancy , contentedness , and
 patience of dying ; That I may yet *more*
and more know thee , and the power of thy
Resurrection, and the fellowship of thy suffer-
ings, being made conformable to thy death ,
that so I may attain to a joyful Resurrection
 of the dead , to give praise and thanks
 unto thy holy Name , world without
 end.

22.

O thou Eternal Son of God, who didst
 take upon thee the nature of man, that
 thou mightest lead a miserable life, and un-
 dergo a shameful death ; I beseech thee
 sweeten unto me all those present miseries
 of my life, which thou hast already sancti-
 fied, in that thou hast born them ; and all
 those possible horrors of my death ,
 which thou hast already conquered, in that
 they durst assail thee to bear them : That
 I who of my self am in death even in the
 midst of life, may through thee my blessed
 Saviour, find life in the midst of death ,
 and glory after it, to glorifie thee who art
 the Lord of death , and the Giver of life,
Amen.

23. O

23.

O holy Jesus thou only Redeemer of souls, who by thy death hast overcome death, and opened unto us the gate of everlasting life, I most humbly beseech thee, that as by thy special grace preventing me, thou dost put into my mind good desires of departing hence and of being with thee; so by thy continual help I may bring the same to good effect, and at last joyfully depart in thy peace, for that mine eyes have seen thy salvation, my heart hath believed it, and my soul goeth hence to enjoy it, and with it, thee my blessed Redeemer, who with the eternal Spirit art most high in the glory of the Father, one God everlasting, *Amen.*

24.

O thou who layedst down thy life for my Redemption, make me ready to lay down my life at thy command; Teach me more and more to despise the Treasures and the Pleasures of this world, which have in them a double vanity; that they are transitory; that they are not satisfactory: As they cannot give me true content whiles I possess them, because they are not satisfactory; so let them not create in me any discontent when I must leave

leave them, because they are but transitory : O make me lay up for my self a stock of Treasure and of Pleasure in heaven, by a true and lively faith, working zealously for thee, relying wholly on thee, and longing earnestly after thee for ever.

25.

Lord where is my Treasure, but only in him that bought me ? who is my everlasting Portion, that only God could give me, and men cannot take from me. And where should my heart be but where my Treasure is, even in heaven and heavenly things ? I will therefore from henceforth live by the faith of the Son of God who died for me, and gave himself for me : And living by that faith, though I may dwell on earth, yet I shall live in heaven, nay in the uppermost part of heaven, even at the right hand of God ; there will I live alwaies with thee, O my blessed Redeemer, adoring thy Excellency, reverencing thy Majesty, loving thine Authority, enamoured with thy Perfections, and joyfully depending on thy Mercy : That though my continuance be still with men, yet my conversation may be with thee my God and Saviour, by love earnestly longing for thee, by hope wholly trusting on thee, by desires

desires stedfastly cleaving to thee, and by delight alwaies rejoycing in thee : So shall my soul, when it departs out of this earthly Tabernacle, be received into thine everlasting habitations, there to bless and enjoy thee, who with the Father and the Holy-Ghost livest and reignest, one God world without end, *Amen.*

26.

O Lord, who hast called to thee all those that travel and are heavy laden, and hast promised to give them rest, have mercy upon me thy distressed servant, who now am in a restless condition : what ease and repose thou denyest unto my body, I beseech thee give unto my soul, that though my flesh doth not enjoy the sweet and comfortable rest of sleep, yet my spirit may enjoy that everlasting rest and repose which is alwaies to be found in thee : O grant that a promise being left me of entering into thy rest, I may not come short of it through my unbelief ; but that by going out of my self and living in thee, I may forthwith enter into that internal rest which is to be enjoyed here in the presence of thy grace, and may continue and abide therein till I shall come to that eternal rest which is not to be expected till hereafter,

ter, nor to be enjoyed but only in the pre-
sence of thy glory.

27.

O Lord God, the God of my salvati-
on, teach me to cry day and night before
thee, that so thou mayest still save me :
and let my prayer enter in, whither I am
not worthy to enter, even into thy pre-
sence : Incline thine ear unto my calling,
since thou hast inclined my heart to call
upon thee : for my soul is full of trouble,
and my life draweth nigh unto hell : But
draw thou nigh unto my soul, & I shall be
delivered from all my troubles; and though
thou hast put my lovers & my friends away
from me, and hid mine acquaintance out
of my sight, yet let me ever see the light of
thy countenance, and I shall not be trou-
bled for not seeing them; and make me re-
joyce in thine everlasting love, and I shall
find no want of my other friends & lovers.

28.

O Lord I cannot deny, but that having
been at enmity with thee, I deserve to be
cloathed with shame, and covered with
mine own confusion as with a Cloak ; But
O cloath me with thy Sons righteousness,
and therewith cover my shame and my
confusion. I am unworthy in my self to
pray

pray for mercy, for Judas-like I have betrayed my Saviour, O make me worthy in his blood, not only to pray for it, but also to obtain it.

29.

O Lord my foot hath often slipped, but thy mercy hath hitherto held me up, that I have not fallen into the pit of destruction : Let thy Mercy O Lord still hold me up, and in the multitude of sorrows that I have, or shall have in my heart, by reason of my sins, let thy comforts evermore refresh my soul ; For thou makest me find trouble and heaviness, that I may call upon thy Name ; and I do call upon thy Name, that thou mayest deliver my soul : O Lord I beseech thee deliver my soul from death, mine eyes from tears, and my feet from falling, that I may walk before thee in the Land of the living : That I may walk carefully and conscionably before thee, because thou seest all things ; That I may walk reverently before thee, because thou rulest all things ; That I may walk thankfully before thee, because thou givest all things ; That I may walk comfortably before thee, because thou savest all things, and wilt in mercy save me : O let me so walk before thee here in this world, as one
that

that hath a hope to live with thee hereafter, in the world to come : Let my soul awake from the sleep of sin, to give glory to thee, because I trust that when I shall awake from the sleep of death, I shall receive glory from thee.

30.

O thou worthy Judge-Eternal, I tremble at the very thought of thy Judgement, and how then shall I tremble at the sight of my Judge ? For mine own mouth doth most grievously accuse me, and mine own heart doth most impartially condemn me, and mine own conscience cannot but set its seal to the justness of my condemnation : But I believe that thou wilt come to be my Judge, who hast already come to be my Saviour, and I therefore pray thee to help thy servant whom thou hast Redeemed with thy most precious blood ; O Lord in thy Justice, when thou shalt be most ready to condemn me, remember the Mercy whereby thou didst come to save me ; and hear thine own precious blood crying out to thee for my salvation, and hear not my grievous sins crying out against me for my condemnation ; for what wilt thou do with thy Mercy, which moved thee to shed thy blood, if thou wilt not

not forgive sinners ? what wilt thou do with the Merit of thy blood that hath been shed, if thou wilt not save sinners ? O Lord I appeal unto this Mercy which hath promised forgiveness of sins, and to this Merit which hath purchased salvation for sinners, and in this Mercy and in this Merit I cannot but hope to stand in the Judgement.

31.

If the Lord himself had not been on my side, now may my soul say, if the Lord himself had not been on my side, when the Devils and mine own conscience rose up against me, they had swallowed me up quick, when they were so wrathfully displeased at me ; Yea the waters had drowned me, and the stream had gone over my soul ; but praised be the Lord which hath not given me over for a prey unto their teeth ; My soul is escaped even as a bird out of the snare of the Fowler ; the snare is broken, and I am delivered ; My help standeth in the Name of the Lord, which hath made heaven and earth ; and which hateth nothing that he hath made.

32.

O Lord Jesus Christ, which upholdest all things in heaven and in earth, make me

ever-

evermore to put my whole trust in thee ;
in the state of health and prosperity to
trust in thee for preservation ; in the state
of sickness and adversity to trust in thee
for deliverance and relief ; in all states to
trust in thee for grace and benediction :
That in the distresses of my body, I may
be comforted for the salvation of my soul ;
in the distresses of my soul, I may be com-
forted for the mercies of my Saviour :
Let me submit my soul to thee in piety, by
doing righteously, that thou mayest not
punish me ; and having failed of that, let
me submit my soul to thee in patience
by suffering contentedly when thou
dost punish me for my sins : Let me
not despair of thy Mercy, when I have
most provoked thy Justice, that thou
mayst in Justice remember Mercy, and in
Mercy remember me ; Let me never say
in my heart through impatience or infideli-
ty, There is no God : Let me never wish
in my heart, through impenitency, that
there were none : Let me not say in my
heart before I sin, There is no God, lest
I sin with greediness : Let me not wish in
my heart, there were no God, after I
have sinned, lest I sin without Repentance :
But make me set thee alwaies before me,

both in thy Majesty as coming to Judge me, that I sin not ; and in thy Mercy as willing to save me , that I despair not when I have sinned : And be thou alwaies with me by thy special grace , that I perish not in my sins. O thou which art the joy of Angels, be also the joy of my sinful soul ; speak salvation to me , who can speak nothing but damnation to my self : Be unto my sinful soul sanctification from sin , that thou mayest be to my sanctified soul salvation from death : That I may at last stand with that great multitude who shall stand before thee cloathed with white robes and palms in their hands, to cry with a loud voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb for ever & ever, *Amen.*

33.

O Lord , who art so merciful unto sinful man as to vouchsafe to be his Guide and Governor ; and so constant in thy Mercies as to guide and govern him all his life even unto death ; I beseech thee to be my Guide in this my greatest perplexity , now that my body is as it were bitten with fiery Serpents , and my soul dwelleth among Scorpions : Now that torments and tumults are without me , temptations

and

and discontents are within me : O be thou
 high at hand, that none of all my outward
 or inward vexations may either disturb my
 safety, or betray my innocency : Let God
 rise in my heart, and let all his enemies
 there, that is, all my impatient thoughts,
 be scattered : Like as smoke vanisheth, so
 let them vanish at the presence of God ;
 and my soul be joyful in the Lord, it shall
 enjoyce in his salvation.

34.

O God, thy Charets are twenty thou-
 sand, even thousands of Angels, O let
 some of them compass me about, as they
 did thy servant *Elisha*, whiles I am living,
 and let others of them carry my soul into
Abrahams bosom when I shall die, as they
 did thy servant *Lazarus* : That these thy
 ministering spirits, which are sent forth to
 minister for them who shall be heirs of sal-
 vation, may also minister for me thy most
 worthy servant, not only in my sick-
 ness, to succour and defend me, but also in
 my death, to direct and convey my soul ;
 and by thy appointment they have brought
 me to those everlasting mansions, where I
 shall dwell together with them, alwaies behold
 the face of my Father which is in heaven,

O 2

35. O

35.

O Lord, thou hast commanded me to break off my sins by repentance; but I have broken off my soul from thee by sin, and widened that breach by my impenitency. Wherefore it is but just that I who have often grieved thy Spirit, should now at last grieve mine own: For I have often returned to those sins, which by mine own mouth had so terribly accused me, and by mine own default so grievously wounded me: But I beseech thee to fill my heart with Repentance, which I have so often filled with sin, and let me have that sorrow here, which may keep me from confusion hereafter: For if thy servant *Peter* wept three whole daies, nay all his life long, for denying thee thrice, out of a sudden passion: What tears, what repentance is needful to the washing away of my sins, who have so often denied thee upon deliberation? If *Mary Magdalen* wept so grievously for seven Devils, shall not I much rather for seventy seven more unclean spirits? She was not then thy servant, who she entertained those impure guests; I have been a long time thy friend, thy brother, thy son, and yet have given these thine enemies my best entertainment; She

not in the Devils again, after they had
been cast out; but I have swept and garnish-
ed the room for them; make me therefore
O Lord all my life long to wash thy
face with my tears, that thou mayest wash
my soul with thy blood, and so at last pre-
sent it without spot and blemish before
the heavenly Father, in thine eternal and
everlasting Kingdom, *Amen.*

36.

O Lord let me often find the influence of
thy grace in heavenly thoughts, that I
may often feel the influence of thy mercy
in heavenly joyes: I have many sad and
dreadful sorrows from my self; O give unto
me true comfort in my Saviour; let my
trouble be in the day when thou wilt hear
me, and not in the day when thou wilt
judge me: There is no trust but may de-
ceive me, save only my trust in thee; there
is nothing in which I may not miscarry,
but only thy Mercy: O Lord let my
trust be so in thee, that though I have mis-
carried in all the desires, and designs, and
delights of this world, yet I may not mis-
carry in thy Mercy, but may have the
joyes and delights of the world to come,
through Jesus Christ our Lord, *Amen.*

O 3

37. Be

37.

Be thou exalted Lord in thine own strength, so will I sing and praise thy power : Thy strength is that which strengthens souls, and thou lovest to shew thy strength in our weakness ; Lord let thy strength be made perfect in my weakness, so shall I most gladly rather glory than repine in my infirmities, whiles the power of Christ doth rest upon me, and my soul doth rest upon thee and thy Mercies in Jesus Christ.

38.

O Lord who forgivest the sins of the penitent, and coverest those sins which thou forgivest, I beseech thee to accept my repentance, and to cover all those sins which I desire thee to forgive ; That I may have the blessing of him whose unrighteousness is forgiven, and whose sin is covered : For if my sins should be all discovered to my self, they would fill me with fear ; if they should be discovered to others, they would fill me with shame : And how wilt thou discover them either to my fear or to my shame, since thou canst not forgive them, unless thou cover them ? O then be pleased so to cover my sins here, as not to discover them again hereafter ; so

to hide my transgressions in the day of thy Mercy, as not to lay them open in the day of Wrath : Or if thy Justice shall require that all my sins be revealed in the day of the revelation of thy righteous Judgement, let the atonement also for my sins be then revealed, which I have laboured to make, and thou hast promised to accept through the Merits and satisfaction of thy Son and our Saviour, Jesus Christ.

39.

O thou who art gracious and righteous, and in thy righteousness teachest the upright the way of innocency, and by thy grace leadest sinners in the way of repentance ; Have mercy upon me thy most unworthy servant, and grant that my great defects and wants of the first righteousness, that of Innocency, may be supplied by the fulness of the second righteousness, that of Faith and Repentance : And make mine eyes look so diligently to thee, that I may never again want care in looking to my self ; Order my steps in thy Word, and so shall no wickedness have dominion over me : Order my heart in thy Faith, and so shall I have dominion over all my wickedness ; for though my fears shall force me to say, O wretched man

O 4

that

that I am , who shall deliver me from the body of this death ? yet my Faith will be able to suppress that saying, and suggest unto me this heavenly comfort and triumph , I thank God through Jesus Christ our Lord.

40.

O Lord I am in the midst of many troubles and sorrows by reason of my sufferings , and much more by reason of my sins ; but thou hast promised that the righteous shall rejoyce in the Lord, and put his trust in him , and all they that are true of heart shall be glad, (*Psal. 64. 10.*) O then make me true of heart, that I may trust in thee, and be truly righteous : And give unto me true righteousness, that thou mayst give unto me true joy : There is no true righteousness but the righteousness of thy Son : There is no true joy but the joy of thy Spirit : O thou Father of Mercy, give unto me the righteousness of God the Son my Redeemer, that thou mayst give me the joy of God the Holy-Ghost my Comforter , to be with me and to remain in me for evermore.

41.

O Lord thou hast brought upon me so much misery , that I cannot love my condition ;

dition ; And I have so much sin, that I cannot love my self : Wherefore I beseech thee to fix my love wholly upon thee , that my soul may thirst for thee, and my flesh also may long after thee, in this barren and dry Land where no water is, either to cleanse, or to refresh , or to revive me ; That looking for thee in holiness, I may behold thy power and glory : For my soul cannot truly thirst for thee, till my flesh also long after thee , since whiles my flesh is in love with the profits and pleasures of this life , my spirit cannot but lose the desire, and neglect the pursuit of the life everlasting : O Lord thou hast taken away from me most of the profits , and all the pleasures of this life ; O take from me also the love of it ; That I may not fear to lose that life which I do not love, nor love that life which I am sure to lose : but let me so love thee, as to live in thee, that I may not fear the loss either of my life or of my love.

42.

O Lord I am assaulted by vexations without, and by temptations within, and to whom should I flie for succour but only to thee, who art not so displeased for my sins, but that thou wilt be appeased by my re-

O 5

pentance?

penitance ? O give unto me that repentance which thou wilt accept, and take from me that displeasure which I so fear. Thou canst defend me with thy favourable kindness as with a Shield ; O Lord I ask no other defence, but only this defence of thy Mercy, to defend me from my self and all my sinfulness : to defend me from thy wrath and from all the punishments of my sins : Though thou leave me destitute of all other defence, yet let thy loving-kindness evermore defend me, according to that eternal love wherewith thou hast loved me in the Son of thy love, our blessed Lord and Saviour Jesus Christ.

43.

O Lord thou hast hitherto guided me by thy counsel, and thou wilt hereafter receive me with glory : Therefore have I none in heaven but thee, because none else can receive me with glory ; and there is none upon earth that I desire in comparison of thee, because none else can guide me with true counsel : O Lord pardon my strayings from thy directions as thou hast been my guide, that thou mayst receive me into thine habitation, and be my glory for Jesus sake, *Amen.*

44.

O Lord make my soul willing to depart and go from hence, because it here dwells among the enemies of my peace; even among mine own sins and fears, which disturb the peace of a good conscience here, and threaten to destroy the peace of a blessed eternity hereafter: Make me to long for that blessed minute which will restore to me perfect innocency, and will transmit me into everlasting peace; even that peace of God which passeth all that I do understand, and will fullfill all that I can desire: Lord now lettest thou thy servant depart to this peace, that thou mayest at once deliver me from all my troubles, for his sake who hath shed his precious blood to purchase this peace for me, Jesus Christ the only righteous, *Amen.*

45.

Lord give unto me an earnest repentance to cleanse and purge my soul from dead works, that thou mayest give unto me a true and lively faith, to settle and establish my soul in the light of life. That acknowledging and bewailing mine own demerits and unrighteousness, I may by the Merits and Righteousness of my blessed Redeemer, obtain remission of all my sins whereof.

whereof I now stand guilty before thy Judgement-seat ; and the assurance of that remission sealed unto my conscience by the testimony of thy holy Spirit ; that I may not be terrified with the thought of death, being delivered from the terrours of Judgement, and having that righteousness interposed in answer for me , which cannot but answer all the accusations of the Devils , and all the attestations and convictions of mine own conscience : O my blessed Advocate, do thou come to plead for me, and then come Lord Jesus, come quickly, *Amen.*

46.

Lord make me daily more and more to see the manifold miseries of my pilgrimage, whereby I am a stranger to eternity, and a sojourner with vanity , burdened and clogged with a heavy weight of flesh, and a far heavier weight of sin : That I may heartily pray to be delivered from all those burdens and miseries , and not be afraid least thou shouldst hear my prayer ; but that my soul providing to return into her own Countrey , may accordingly have longings and earnest desires after the Land of Promise , and after the heavenly Jerusalem , and after thee my God , who
there

there livest and reignest world without
end, *Amen.*

47.

Lord make me patiently to undergo
this punishment of my body, but earnestly
to long for the deliverance of my soul :
Make me thankful for that small ease and
refreshment thou givest me on earth, but
much more for the eternal rest thou hast
provided for me in heaven ; grant that
though I have affliction in the world, yet I
may have peace in thee, and may rejoyce
in that peace, for thou hast overcome the
world : grant that though I am weak in
my body, yet I may be strong in my soul,
for thou art the strength of souls : grant
that though I find pain and anguish in my
flesh, yet I may find joy and comfort in my
spirit, for thou art the God of spirits :
grant that I may not look on thy hand
scourging me with an evil eye, whiles I be-
lieve that the thoughts which thou thinkest
towards me, are thoughts of peace and
not of evil : and that though thou givest
me a sad beginning, yet thou wilt give me
an expected end ; (*Jer. 29. 11.*)

48.

I will bear the indignation of the Lord,
because I have sinned against him ; and I
may

may well bear it patiently (nay rather, take it thankfully) since it is his great goodness to punish temporally , that he may spare eternally : For he will at last plead my cause, and execute Judgement for me ; he will at length bring me forth to light out of this dismal darkness, and I shall behold his righteousness, and he will not behold mine unrighteousness : Then shall I say with great joy, Who is a God like unto thee, that pardoneth iniquities, and passeth by transgressions, and retaineth not his anger for ever, because he delighteth in Mercy : Therefore he will turn again, he will have compassion upon me, he will subdue mine iniquities , before he suffer death to subdue me ; and he will cast all my sins into the depth of the Sea , before he will cast me into the deep of the earth, (*Mich. 7. v. 9, 18, 19.*)

49.

Art thou not from everlasting, O Lord my God, mine holy One, and I but only of yesterday, and for a moment ? I shall not die, whiles thou art my Resurrection and my Life ; O Lord thou hast ordained these pains and sicknesses for Judgement, and O mighty God thou hast established them for correction : O Lord let them
prove

prove so to me, as Judgements to advise me, and as Chastisements to amend me ; for thou art of purer eyes then to behold evil, and therefore sure of purer hands then to embrace it ; and thou canst not look on iniquity, & therefore sure wilt not encourage it : O then let this thy visitation so purge away all evil and iniquity from me, that thou mayest both encourage my soul in my life, and embrace it at my death, (*Hab. I.*)

50.

O thou the high and lofty one, that inhabitest eternity, whose Name is Holy, thou that dwellest in the high and lofty place, but with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one ; be pleased to look upon the great humiliations of my body, and the unfeigned contritions of my soul ; That thou mayst dwell with me, and I may be revived in the spirit, whiles I am daily put to death in the flesh : And do not contend for ever, neither be thou alwaies wrath, least my spirit should fail before thee, and the soul which thou hast made ; for the iniquity of my conversation thou wast wrath and smotest me ; but for the abundance

abundance of thine own mercies heal me, and restore comforts to me and to my mourners ; and give unto me true joy and peace in Jesus Christ our Lord (*Isaiah* 57. 15, &c.)

51.

O Lord I have been long cloathed with filthy garmens, even by the corruptions and pollutions of the flesh : And Satan is standing at my right hand ready to tempt me here, and to accuse and torment me hereafter ; But O Lord I beseech thee to say unto Satan, The Lord rebuke thee O Satan, even the Lord that hath chosen his servant rebuke thee : And take away the filthy garments from me, and say unto me, behold I have caused thine iniquity to pass from thee, and I will cloath thee with change of rayment, even with the wedding-garment, the righteousness of that immaculate Lamb, the Lord Jesus Christ ; so shall I appear before thee with comfort, stand before thee with confidence, and remain before thee with joy for evermore, (*Zach.* 3.)

52.

O Lord thou hast left me a Promise of entering into thy Rest, O let me not come short of it and not enter into it ; But since

I

I have a great high-Priest that is passed into the heavens, Jesus the Son of God, an high-Priest touched with the feeling of my infirmities, let me through him come boldly to the Throne of grace, that I may obtain Mercy, and find Grace to help in time of need, (*Heb. 4.*)

53.

O Lord my strength and my fortress, and my refuge in the day of affliction, I desire to come unto thee from the ends of the earth, where I have inherited lyes and vanity, and things wherein there is no profit; but I beseech thee cause me to know thy hand and thy might, and take not away thy peace from me, even loving-kindness and Mercies, *Jer. 16. v. 19, 21, & 5.*

54.

O Lord the Hope of *Israel*, let no distress whatsoever make me forsake that blessed Hope which thou hast given me; for all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord the Fountain of living waters: O Lord I have often forsaken thee by my sins, yet let me not be ashamed, because I return again to thee by my Repentance;

pentance; O Lord I have often departed from thee by my transgressions, yet let me not be written in the earth, because I now at last thirst for thee the Fountain of living waters : Heal me O Lord and I shall be healed, save me and I shall be saved; so shalt thou be my praise now and for evermore, *Jer.* 17. 13, 14.

55.

O Lord my soul is heavy, and my body is sick unto the death; But do thou bring me health and cure, and reveal unto me abundance of peace and truth; cleanse me from all mine iniquities whereby I have sinned against thee, cause my captivity to return, and have mercy upon me, according to thine infinite mercies in Jesus Christ, (*Jer.* 33. 6, 8, 26.)

56.

O Lord thou hast added grief to my sorrow, for I have fainted in my sighing, and I find no rest; yet dost thou forbid me to add sorrow to my own grief, and to say, wo is me now, because that which thou hast built thou hast broken down; and that which thou hadst planted thou hast plucked up, even this whole Land; Therefore thou forbiddest me to seek great things for my self, for behold thou hast brought

brought evil upon all flesh, and how shouldst thou not bring evil upon my flesh, which is the most sinful of all? O then suffer me not to be a seeker of mine own discontents, rather than of thy redresses, whiles I look after great and good things, in such miserable and wretched times, but make me thankful that thou hast hitherto given me my life as a prey unto me in all places whether I have gone, that remembering what thou hast given me, I may not repine for what others have taken from me; assuring my self, that there is yet another life to come which thou wilt give me, not as a prey that I should fear losing it, but as an inheritance that I should long to possess it in thee and with thee for ever, *Amen. Jer. 45.*
3, 4, 5.

57.

O Lord bring my soul out of this prison of the flesh, and the shackles of sin and misery, that I may wholly and entirely give thanks unto thy holy Name for all thy Mercy and great Deliverances, and most especially for this the greatest of all, That thou wilt deliver me from my self, from the burden of mine own flesh, from the bondage of mine own corruption,
from

from the thralldom of mine own body :
And wilt set me at liberty that I may do
nothing else but serve thee, whose service
is perfect freedom, and whose wages are
life, and light, and joy, in beholding thy
presence for evermore ; for I earnestly de-
fire only those Mercies wherein thou dost
infinitely delight, who lovest to shew
Mercy to penitent sinners in the Son of
thy love, our blessed Lord and Saviour Je-
sus Christ.

58.

O Lord pour not out thine indignation
upon me, blow not against me in the fire
of thy wrath, but deliver me from this
brutish and burning disease ; or if thou
wilt in thy Justice make my body as fewel
for the fire, yet in mercy deliver my soul
from the everlasting burnings, (*Ezek. 23.*
31, 32.)

59.

Grant Lord that I being risen with
Christ, may seek those things which are
above, where Christ sitteth on the right
hand of God ; that I may henceforth set
mine affection on things above, not on
things in earth ; alwaies remembering
that I am dead, and my life is hid with
Christ in God, and alwaies rejoycing, that
when

when Christ who is my life shall appear ,
then shall I also appear with him in glory ,
(*Col. 3. 1, 2, 3, 4.*)

60.

Lord make my tongue sing of thy
praises whiles I have breath ; and when I
shall be breathless , make my heart bear
two parts, to fill up that blessed Harmony;
that my soul may praise thee whiles it is
in the state of union with my natural bo-
dy ; and much more when it shall be in
the state of separation from it , and shall
be joyed in consort with the holy An-
gels, and with the beatified spirits : And
most of all , when it shall be in the state
of re-union again with that same body be-
ing made spiritual : That I being at last
all spirit , both in soul and body, neither
my heart may be wearied in thinking , nor
my tongue in speaking thy praises to all
eternity, *Amen.*

61.

I will thank thee O Lord my God with
all my heart, and I will praise thy Name for
evermore ; for great is thy Mercy towards
me, and thou hast delivered my soul from
the neathermost hell , and wilt receive my
soul into the highest heavens, there to give
thee thanks and praises for evermore.

62. All

62.

All the daies of my appointed time will I wait till my change come, (*Job* 14. 14.) Lord grant I may so wait, that I may receive my wages, and that my change may come seasonably, speedily and happily: A seasonable change not to find me unprepared for it: A speedy change to deliver me from the pains of sickness, and from the pangs of death: And a happy change to let me in to the fruition of thy glory and eternal life, *Amen*.

63.

By thine unknown sufferings, O my blessed Redeemer, intercede for me in all my pains and sufferings, that I may find Mercy and obtain Relief: And make me alwaies remember and confess that my sins are far above my sufferings, so shall I suffer patiently; and that thy Mercy is far above my sins, so shall I suffer comfortably, and hope for a joyful end of all my sufferings.

64.

Lord grant that my conversation may from henceforth be in heaven, that my soul may be prepared to go thither, and know how to busie it self there; that I may with joy look for the Saviour, the
Lord

Lord Jesus Christ from thence, who shall change my vile body, that it may be like his glorious body, according to the working whereby he is able to subdue all things unto himself, (*Phil. 3. 2.*) O Lord work that blessed change in my soul, to subdue all its carnal affections by a heavenly conversation, before thou workest that miserable change in my body, to subdue its natural constitution by an unnatural destruction : And according to that mighty working whereby thou art able even to subdue all things unto thy self, in the first place subdue all my sinfulness.

65.

Lord speak the word only and thy servant shall be whole ; speak the word of comfort in my distress, and the greatest comfort in my greatest distress : say *effatha* to my heart that it may be opened to receive thee ; say *effatha* to the heavens that they may be opened to receive my soul ; yea say unto my soul thou art my salvation, for thou only who art All-sufficient, canst speak unto my soul, and thou only who art All-merciful, wilt speak comfort to it : And though for my sins thou art justly displeased, yet for thine own Mercies thou wilt not long continue in that
displeasure ;

displeasure ; for thou hast proclaimed thy self to be the Lord, The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping Mercy for thousands, forgiving iniquity, and transgression, and sin : Lord say unto me thy unworthy servant, that my sins are forgiven me, and that I may go hence in peace, for my faith hath saved me, even that faith whereby I wholly trust in the Merits and Mercies of thy eternal Son Jesus Christ.

66.

Hear my prayer O Lord, and consider my desire, hearken unto me for thy truth and righteousness sake, and enter not into Judgement with thy servant, for in thy sight shall no man living be justified ; And let not mine enemy persecute my soul ; and (if it be thy will) let not my disease smite my life down to the ground, nor lay me in the darkness, as men that have been long dead ; But if it be thy pleasure to torment and to destroy my body, yet let not my spirit be vexed within me, nor my heart within me be desolate : But make me so remember the time, and thy works past, that I may be comforted in the time and thy works to come ; that stretching forth
my

thy hands and lifting up my heart unto thee, I may lay hold on thee by a lively Faith, Hope and Love, and at last come to enjoy thee by a blessed vision, comprehension and fruition ; And my soul gasping unto thee as a thirsty Land, may be satisfied with the dew of thy heavenly blessings for evermore.

67.

O Lord remember that I am the work of thy hands, the image of thy countenance, the price of thy blood ; And have mercy on me as thy work, as thy image, and as thy purchase ; for the paternal bowels of God the Father that created me ; for the bleeding wounds of God the Son that redeemed me ; and for the unutterable groans of God the Holy-Ghost that sanctifieth me, O Lord hear, O Lord forgive, O Lord strengthen me in my sickness, receive me at my death, and acquit me in the Judgement, *Amen.*

68.

Hear me O Lord, and that soon, for my spirit waxeth faint, hide not thy face from me, lest I be like unto them that go down into the pit ; O let me hear thy loving-kindness late in the evening of this life, and betimes in the morning of Eternity,

P

for

for in thee is my trust ; shew thou me the way that leadeth in the truth, and unto the life , for I lift up my soul unto thee : Deliver me O Lord from mine enemies both corporal and spiritual, for I flie unto thee to hide me ; Let thy loving Spirit lead me forth out of this Land of unrighteousness , and lead me into the Land of righteousness : Quicken me O Lord for thy Name sake , (and then most, when I shall be nearest death) and for thy righteousness sake bring my soul out of all her troubles that I may give thanks unto thee, with those blessed spirits which lived here in thy fear, departed hence in thy favour, and now are with thee in eternal joy and glory, (*Psal. 143. v. 7, &c.*)

69.

Deal thou so with me O Lord God, according to thy Name, that in the greatest bitterness of my soul, I may both see and confess that sweet is thy Mercy : O deliver me, for I am helpless and poor, and my body is tormented without me, and my heart is wounded within me , (*Psal. 109. ver. 22, 23.*) but be thou ease to my body, and joy to my heart in Jesus Christ.

70.

O Lord I confess to thy glory and mine

OWE

own shame, that when I call to mind the
 fulness of mine own transgressions, I am
 shamed; when I call to mind the exact-
 nesses and severity of thy Justice, I am afraid
 to lift up mine eyes to heaven, or to look
 towards the place where thine honour
 dwelleth; But O look thou down upon
 me with the eye of pity and compassion,
 who am altogether unworthy to look up
 unto thee with the eye of hope and confi-
 dence, and relieve me in my sickness, and
 receive me at my death for thine infinite
 mercies in Jesus Christ.

71.

I will alway give thanks unto the Lord,
 his praise shall ever be in my mouth; yea
 my soul shall make her boast of the Lord,
 for I sought him and he heard me; yea
 he delivered me out of all my fear: I had
 mine eye unto him and I was enlightened; I
 have tasted and seen how gracious the
 Lord is, blessed be my soul for trusting
 in him, and blessed be his grace for working
 in my soul that trust, to rely and depend
 upon his Mercy for evermore, (*Psal.*
 134.)

72.

Lord touch my tongue with a coal from
 thine Altar, to take away the pollution of
 my

my lips ; and touch my heart with the immortal flames of thy love , to take away the deadness and dulness of my thoughts : that both tongue and heart being purged from the filthy dregs of flesh and sin , I may in my greatest infirmities labour to praise thee according to the greatness of thy glories : And because I cannot sufficiently praise thee whiles I am in this corrupted and corruptible body, take my soul in thy due time away from hence, that I may in thy heavenly Jerusalem sing unto thee acceptable and immortal praises for ever and ever, *Amen.*

73.

Righteousness and equity, O Lord, are the habitation of thy seat; O let righteousness and equity be fixed in my heart, that thou mayest therein fix thy habitation: Mercy and Truth shall go before thy face; O let Mercy and Truth be alwaies in my soul, (Mercy to forgive, Truth to be forgiven) that when my soul shall go out of my body, it may joyfully go before thy face, and rejoyce in thy presence for evermore; for blessed are the people O Lord that can rejoyce in thee, they shall walk in the light of thy countenance; Lord thou hast given me the first part of this blessing

rejoyce in thee here on earth, O give
me also the second part of it, that when I
shall go hence, I may walk in the light of
thy countenance hereafter in heaven,
Amen.

74.

Who am I O Lord God, and what is
this my house of clay that thou hast
brought me hitherto? And this was yet
a small thing in thy sight, O Lord God,
but thou hast spoken also of thy servant
for a great while to come, even for the
daies of Eternity; that thou wilt at last
bring me to thy self: For thy words sake,
and according to thine own heart, hast
thou done all these great things, to make
thy servant know them and enjoy thee:
And now O Lord God, the Word that
thou hast spoken concerning thy servant,
establish it for ever, and do as thou hast
said; for thou O Lord God hast spoken
it, and with thy blessing let the soul of thy
servant be blessed for ever, *2 Sam. 7. 18.*

75.

Blessed be the God and Father of our
Lord Jesus Christ, which according to his
abundant Mercy hath begotten us again
unto a lively hope, by the resurrection of
Jesus Christ from the dead; to an inheri-

tance incorruptible and undefiled, and that
 fadeth not away, reserved in heaven for us
 O Lord let me not fear being deprived of
 my earthly inheritance by death, while I
 find in my self the work of this Regenera-
 tion, and cherish in my self the hope of
 this resurrection : But let me ever be
 kept by the power of God through Faith
 unto salvation, ready to be revealed in the
 last time, that I may therein greatly re-
 joyce, though now for a season I am in
 heaviness through manifold temptations,
 2 *Per.* 1. 3. That the tryal of my faith being
 much more precious then of Gold that
 perisheth, though it be tried with fire,
 may be found unto praise, and honour, and
 glory at the appearing of Jesus Christ.

76.

O thou who hast given me the soul of
 thy Christ and of my Jesus to sanctifie me,
 the body of Christ to nourish and
 strengthen me, the blood of Christ to re-
 deem me, the stripes of Christ to heal me,
 the agonies of Christ to comfort and to re-
 fresh me, give me also the wounds of Christ
 to hide me, that thou mayest not Judge
 me ; or the Merits of Christ to cover me,
 that I may be acquitted in the Judgement :
 O Lord who didst not despise man trans-
 gressing

gressing and falling from thee, do not de-
fine me repenting and returning to thee ;
but as thou hast opened unto me a door of
faith and repentance unto life, so shut not
that door against me now I am desirous to
enter in by it, and to come to thee ; O
Lord I believe, help my unbelief : O Lord
repent, increase my repentance ; and give
unto me that repentance whereby thou
wilt accept me, and that faith where-
by I may receive and embrace thee for ever.

77.

The Lord make me faithfully to remem-
ber, and thankfully to consider, and con-
stantly to believe, that he who spared not
his own Son, but delivered him up for me,
will also with him freely give me all
things ; or rather, hath already with
him freely given me all things that
I was capable to receive, and now is en-
larging my capacity, that he may en-
large his own bounteous liberality : He is
making me capable of receiving more, that
he may freely give more : He hath made
me capable of receiving himself, his Son,
his holy Spirit, by Faith, Hope and Love ;
He will now make me capable of receiving
and enjoying himself, his Son, his holy
Spirit, by vision, comprehension and fruiti-

on ; A vision that shall see him as he is in his excellent glory ; A comprehension that shall fully receive and firmly retain him ; And a fruition that shall perfectly enjoy him, and perfectly rejoyce in him One God, Father, Son, and Holy-Ghost world without end, *Amen.*

78.

Abide thou with me O Lord Jesus Christ, for it is towards evening with me and the day is far spent of this my toilsome and troublesom life ; And though my eyes be holden that I do not see thee whiles I have sad communications with mine own heart, yet be thou pleased still to tarry with me, and to sit at meat with me, and to bless to me the holy repast of eternity, and mine eyes shall soon be opened to see thee, and my heart shall be opened to receive thee ; And do not vanish out of my sight, till thou hast brought me to see thee in thy heavenly Kingdom, *Amen.*

79.

God be merciful unto me and bless me, and shew me the light of his countenance in my passing through Death, and be merciful unto me, in bringing me to everlasting life : The Lord bless me and keep me, the Lord make his face to shine upon me, and

and be gracious unto me ; The Lord lift up
his countenance upon me, and give me
peace : God the Father preserve me in my
passage by his Almighty power : God the
Father guide and direct me by his All-seeing
wisdom : God the Holy-Ghost assist and
comfort me by his All-sufficient Grace
and Goodness, and bring me to everlast-
ing life, *Amen.*

80.

Now the God of hope fill me with all joy
and peace in believing , that I may abound
in Hope, through the power of the Holy-
Ghost , (*Rom. 15. 13.*) And the Lord
shall deliver me from every evil work, and
will preserve me unto his heavenly King-
dom, to whom be glory for ever and ever,
Amen. (*2 Tim. 4. 18.*)



The sick mans Devotions.

To the Reader,



Devotion is seldom Cordial
when it is constrained, and
is commonly constrained
when either Fear or Pain
makes a man devout: For
then he may seem to have
taken up Sauls resolution, 1 Sam. 13. 12.
 Therefore said I, the Philistines will now
 come down upon me, and I have not made
 supplication unto the Lord; I forced my
 self therefore and offered a burnt-offering:
So is it too too frequently with those men who
neglect the motives and means of prayer
whiles they are in health, and leave all their
 sup-

applications to be made in their sickness, or
 any other great extremity : for whiles
 vainly fear, lest custom should make
 their prayers uncordial or undevout, they
 miserably find that compulsion doth indeed
 move them to be so : since therefore either
 sloth of praying will steal away thy heart,
 or thou fondly thinkest ; or contempt of pray-
 ing will harden thy heart, at I flatly averr ;
 know in good time what thou hast to do ;
 a phantastical fear is no excuse for run-
 ning into a real mischief : Whiles thou
 foolishly fearest lest thy heart should be stolen,
 unpiously canstest thy heart to be harden-
 ed : Consider therefore what the Prophet
 Samuel hath taught thee to say, and do, in thy
 addresses to thy Maker ; since God hath set
 appointed him to direct and guide thee
 in thy Devotions : And do not as Saul did,
 for without a Priest, or with a Priest of
 thine own choosing (perhaps of thine own
 making) offer thy burnt-offering, lest Samuel
 be at the end of thy sacrifice, and say unto
 thee as he said unto him, v. 13. thou hast
 done foolishly, thou hast not kept the com-
 mandment of the Lord thy God, which he
 commanded thee ; this reproof, as it doth
 only concern thee, so it will undoubtedly si-
 mulate thee ; for when God hath given thee a
 sure

sure Guide for thy Devotions, (even such a Church, as neither the wit of man can prove, nor the malice of Devils can make guilty, either of Faction or of Superstition.) If thou wilt not go along with this Guide, but wilt needs gad after thine own imaginations, thou dost indeed follow Saul in his sin, and art like to follow him in his punishment; thou appeasest not wrath, but provokest it; thou forsakest God, and take heed he forsake not thee : Wonder not then if you find many of Samuels words, that is, much of the Churches dictates, in these Devotions, but know it is because God hath taught Samuel to pray, that he might teach you ; And having taught you to pray by Samuels Devotions, may perchance not hear your prayers, (even as he accepted not Sauls offering) out of Samuels Communion : However you may certainly by this gleaning of some few grapes, see what store of good wine was and is in the whole Vintage : And I hope you will not have good wine, only to see and to look upon, but also to tast, and to make good use of it. Or confess, it is your own wilfulness that you, (I will not say, your prayers) are either Faint or Dry for not tasting it.



*The sick mans confession of his
sins.*



Confess unto thee, O Lord
God Almighty and most
merciful Father, that I have
sinned against heaven and
against thee, and am not
worthy to be called thy
Son; nor to have any portion in thine in-
heritance, because I have been hitherto so
unthankful for thy Mercy, so unreverent
towards thy Majesty, and so undutiful to
thine Authority: wherefore innumerable
troubles are most justly come upon me,
and my sins have taken such hold of me,
that I am not able to look up, yea they are
more

more in number then the hairs of my head, and my heart hath failed me : But O Lord let it be thy pleasure to deliver me, make hast O Lord to help me, and comfort the soul of thy distressed servant, for unto thee O Lord do I lift up my soul, gasping for that Mercy and Forgiveness which thou hast promised to Repentant-sinners, for the Merits of thy dearly beloved Son Jesus Christ our Lord, *Amen.*

Or this.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed by thought, word and deed, against thy Divine Majesty ; provoking most justly thy wrath and indignation against me : I do earnestly repent, and am heartily sorry for these my mis-doings ; the remembrance of them is grievous unto me, the burthen of them is intollerable : Have Mercy upon me, have Mercy upon me most merciful Father, for thy Son our Lord Jesus Christs sake ; forgive me all that is past, and grant that I may ever hereafter serve and please thee in the new-
ness

ness of my life, or in the contentedness and patience of my death, to the honour and glory of thy Name, through Jesus Christ our Lord, *Amen.*

The sick mans Absolution or Remission of sins, to be pronounced by himself alone, when he cannot have the benefit of a Minister to absolve him.

HAVE mercy upon me O God after thy great goodness, and according to the multitude of thy mercies do away mine offences; wash me thoroughly from my wickedness, and cleanse me from my sins, and absolve me from the guiltiness of all my transgressions according to the Promise of Mercy by thy Word, the Purchase of Mercy by thy Son, and the Pledges of Mercy by thy holy Spirit, made and given to Repentant-sinners, in the name of the Father, and of the Son, and of the Holy-Ghost, *Amen.*

Or this.

Almighty God our heavenly Father,
who

who of his great Mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; have Mercy upon me, pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord, *Amen.*

Then likewise he shall say.

O Lord open my heart, that thou mayest open my lips.

O Lord open my lips, and my mouth shall shew forth thy praise.

O God make speed to save me.

O Lord make hast to help me, That I may with a thankful heart and with a chearful voice sing and say unto thee,

Glory be to the Father, and to the Son, and to the Holy-Ghost,

As it was in the beginning, is now and ever shall be world without end, *Amen.*

Praise ye the Lord; I praise the Lord.

The sick mans Psalm. (Psal. 6.)

1. **O** Lord rebuke me not in thine indignation, neither chasten me in thy displeasure.
2. Have Mercy upon me O Lord, for I am weak, O Lord heal me, for my bones are vexed.
3. My soul is also fore troubled, but Lord how long wilt thou punish me ?
4. Turn thee O Lord and deliver my soul, O save me for thy Mercies sake.
5. For in death no man remembereth thee, and who will give thee thanks in the pit ?
6. I am weary of my groaning; every night wash I my bed, and water my couch with my tears.
7. My beauty is gone for very trouble, and worn away because of all mine enemies.
8. Away from me all ye that work vanity, for the Lord hath heard the voice of my weeping.
9. The Lord hath heard my Petition, the Lord will receive my Prayer.

10. All

10. All mine enemies shall be confounded
and sore vexed, they shall be turned
back and put to shame suddenly.

Glory be to the Father, &c.

As it was in the beginning, &c.

The sick mans first lesson. Job 19. 25, &c.

I Know that my Redeemer liveth, and
that he shall stand at the latter day up-
on the earth : And though after my skin
worms destroy this body, yet in my flesh
shall I see God ; whom I shall see for my
self, and mine eyes shall behold, and not
another, though my reins be consumed
within me.

His first Canticle.

I praise thee O God, I acknowledge thee
to be the Lord.

O praise our God (ye people) and
make the voice of his praise to be heard.

Which holdeth our soul in life, and suf-
fereth not our feet to slip.

I will go into thy house with burnt-
offerings,

offerings, and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

O come hither and hearken all ye that fear God; and I will tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I encline unto wickedness with my heart, the Lord will not hear me.

But God hath heard me, and considered the voice of my prayer.

Praised be God which hath not cast out my prayer, nor turned his Mercy from me.

Praise the Lord O my soul, and all that is within me praise his holy Name.

Which forgiveth all thy sin, and healeth all thine infirmities.

Which saveth thy life from destruction, and crowneth thee with Mercy and loving-kindness.

Praise the Lord O my soul, whiles I live will I praise the Lord, yea as long as I have any being, I will sing praises unto my God.

Lord make me so to praise thee here, whiles it is my duty; that I may exactly know how to praise thee hereafter, when it shall

shall be my reward : For therefore with Angels and Arch-angels, and with all the company of heaven, do I now laud and magnifie thy glorious Name, because thou hast given me an assured hope , that I shall with them hereafter, evermore praise thee and say, Holy, Holy, Holy, Lord God of Hosts ; Heaven and Earth are full of thy glory , Glory be to thee O Lord most high.

The sick mans second lesson. John 5. 24.

Verily verily I say unto you , he that heareth my word , and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

His second Canticle.

Blessed be the Lord God of *Israel* for calling me to the knowledge of himself, and to faith in his Son , and to Communion with his holy Spirit : Lord I believe, help thou my unbelief : And grant me so perfectly

fectly and without all doubt to believe in thy Son Jesus Christ, that my faith may never be reproved; and my person and my prayers may alwaies be accepted in thy sight through Jesus Christ our Lord, *Amen.*

Or this.

In thee O Lord have I put my trust, let me never be put to confusion; but rid me and deliver me in thy righteousness, incline thine ear unto me and save me.

Be thou my strong hold whereunto I may alway resort; Thou hast promised to help me, for thou art my house of defence and my Castle.

As for me I will patiently abide alway; and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me, yea and broughtest me from the deep of the earth again.

Therefore will I praise thee and thy faithfulness O God, playing upon an instrument of Musick; Unto thee will I sing upon the Harp, O thou holy one of *Israel.*
My

My lips will be fain when I sing unto thee ; and so will my soul whom thou hast delivered ; and ever wilt deliver according to thine infinite Mercies in Jesus Christ.

The sick mans Creed, or the Confession of his Faith, by way of prayer.

I Believe in God the Father Almighty, Maker of heaven and earth ; Grant me Lord so to believe in thee my Father, that as a Father pittieeth his own child, so I may find and feel that thou art pittiful and merciful towards me.

Grant me so to believe in thee as my Lord and my God, that I may find the eternal comfort of being thy servant ; and that as the eyes of servants look unto the hand of their masters ; even so my eyes may wait upon the Lord my God, until he have Mercy upon me.

Grant me so to believe in thee as my Father, God and Maker, that I may alwaies rely on thy Fatherly Goodness ; that I may alwaies submit my self body and soul to thy Almighty power, and that I may

may commit my soul unto thee (not only in well-doing , but also in well-suffering) as to my faithful Creator.

Grant me so to believe in Jesus Christ thy only Son my Redeemer, that from this Jesus I may have salvation; from this Christ I may have the holy Unction; from this thy Son, I may have spiritual adoption.

Grant me so to believe in God the Holy-Ghost, that from this God I may be inspired with true godliness, from this Holy-Spirit I may be sanctified, and made a member of the Catholike Church, and both live and die in the Communion of Saints : And that from this spiritual Comforter I may be filled with spiritual comforts and consolations for evermore, even with the immortal comfort of the Forgiveness of my sins, of the Resurrection of my body, and of the translation of my soul to the life everlasting, *Amen.*

Or this.

O blessed Lord God, who fillest heaven and earth with the Majesty of thy Glory, and with the Riches of thy Mercy : Let not my sinful soul be empty ; but let me evermore be filled with dreadful apprehensions of that great and glorious Majesty wherewith

wherewith thou wilt hereafter come to Judge me : And with comfortable apprehensions of that great and gracious Mercy, whereby thou hast already come to save me ; that I may never want grace to prevent and keep me from sinning ; nor Mercy to pardon and forgive me all my sins ; nor the testimony of thy holy-Spirit to assure me of that pardon and forgiveness : That though thou kill me, yet I may put my trust in thee , and even at the hour of death may be able to say with a strong heart, though with a weak voice, I believe in God the Father my Creator, in God the Son my Redeemer, in God the Holy-Ghost my Comforter ; That this my Father will provide for me health and ease , and all other comforts of this world, as far as they shall conduce to his glory and to my salvation ; And hath provided for me a Portion and Inheritance in the world to come.

That this Redeemer hath redeemed my soul from the bondage of Sin and Satan, and will also at the last day redeem my body from the bondage of death and corruption.

That this Comforter will not leave me comfortless , when I most want and most

ask

ask his comforts ; but that he will be with me according to his Promise, and will keep me in all places whither I go , (of sickness, of life, of death) and will bring me at last to the Land of Eternal rest , for he will not leave me till he hath done that which he hath spoken to me of, *Gen.* 28. 15. till he hath translated me from his holy Church-Militant , to his holy Church-Triumphant ; And to that Communion of Saints whereof he is the only head, who is the King of Saints : And to that blessed company of sanctified spirits, which have mercifully received the forgiveness of their sins , do earnestly expect the resurrection of their bodies , and do incessantly enjoy the life everlasting,
Amen.

Q

The

The sick mans Collect for the Day.

O Sweet Jesus, who comest from the bosom of thy heavenly Father, to heal the broken-hearted, to preach deliverance to the Captives, and recovery of sight to the blind, and to set at liberty them that are bruised, shew also these thy Mercies at once and together, in shewing Mercy on me, who am now broken and bruised, and under great blindness and captivity.

The eye of my soul is so dim by reason of my sins and of my sufferings, that I cannot clearly see thy Merits; The hand of my soul is so weak, that I cannot eagerly reach after them, nor strongly take hold of them: Thus am I a captive under miserable blindness and weakness: But shew thou me the light of thy countenance, and that will recover my sight, and release my captivity: For in thy light I shall see the true light everlasting, and in thy countenance I shall enjoy it: O thou Son of righteousness, which knowest not any going down, and givest life, food, and gladness unto all things, vouchsafe to shine into my mind,

mind, that I may not either through the weakness of the flesh, or the assaults of the Devil, any where stumble to fall into impatience or infidelity, or any other grievous sin, but may be able to stand stedfastly through thy supporting, and to walk on constantly in the way of Piety and of Patience, till by thy good guiding and conducting, I may at last come to the life everlasting: As thou still holdest open the eyes of my weak body to behold the light of nature, so be pleased daily more and more to open the eyes of my sinful soul to behold the light of grace, till thou bring me to enjoy the light of glory, there to glorifie and praise thee for ever, *Amen.*

The sick mans Collect for Peace.

O God which art the Author of our peace for thine own Mercies sake, but the Author of our troubles only for our sins; Give unto me thy unworthy servant that peace which this wicked world cannot give, and which this tumultuous

and troublesom world cannot take away ;
and defend me in all the assaults of my afflictions both corporal and spiritual , that I surely trusting in thy defence, and wholly submitting to thy providence, may not fear the power of any adversity whatsoever, through the might and for the mediation of Jesus Christ our Lord, *Amen.*

The sick mans Collect for Grace.

O Lord our heavenly Father , Almighty and everlasting God , which hast safely brought me (through many dangers, and troubles, and diseases) to the beginning of this dangerous and desperate sickness , defend me in the whole continuance of the same with thy mighty power ; and grant that herein I may fall into no sin, neither run into any kind of danger, whereby I may become either impenitently sinful , or uncomfortably miserable ; But that all my doings and all my sufferings being ordered by thy Governance , I may alwaies do that which is righteous in thy

light, and suffer that which may be profitable for mine own salvtion, through Iesus Christ our Lord, *Amen.*

The sick mans Letany.

O God the Father of heaven, and of all Mercies, have Mercy upon me a miserable sinner : And grant that in the greatest extremities and anguishes of my body, I may find the greatest comforts and refreshments of my soul : Grant that when I am most tormented in my flesh, I may be most relieved in my spirit : That though my loins are filled with a sore disease, and there is no whole part in my body, yet my soul may magnifie the Lord, and my spirit may rejoyce in God my Saviour ; for he hath regarded my low and miserable estate, and he will relieve it.

O God the Son Redeemer of the world, and of my sin-sick and sinful soul, have Mercy upon me a miserable sinner ; and take away all my sins, that thou mayest

take away all my miseries : As thou hast made me a happy Believer , so also make me a joyful partaker of thy Redemption : and then most especially, when I shall most feel my self as it were swallowed up of grief and destruction , through the pains and torments of my increasing sickness, or the pangs and horrors of my approaching death : Be thou my comfort in distress, my strength in weakness, my health in sickness , my joy in sadness : Be thou my life while I am living , and my Resurrection from the dead : that though I walk through the valley of the shadow of death, I may fear no evil ; for thou art with me to conduct me through the dangerous downfalls of that valley ; to direct me through the dismal darkneses of that shadow ; and to sustain me in the dreadful dissolution of that death : O thou who now sittest on the right hand of God making intercession for me, reject me not when I am making intercession for my self, for through thy death I hope for life, through thy life I hope for glory ; through thy glory I hope for eternal glory : And in that hope do I now commend my spirit into thy hands , for thou hast redeemed me , O God thou God of truth : And

thou

thou wilt save me O God thou God of Mercy, because I have believed thy truth, and do rely upon thy Mercy : Therefore do I wholly resign my self, body and soul unto thee, submitting them both to thy good will and pleasure either for life or death ; beseeching thee to Receive my soul and to Restore my body ; and to grant that I may be able to stand upright in the dreadful Judgement, being supported by the arm of thy All-sufficient Merits and All-saving Mercies, to bless and praise thee O my blessed Redeemer, world without end.

O God the Holy-Ghost proceeding from the Father and the Son, have Mercy upon me a miserable sinner, and give unto me an assurance of thy Mercy, that thou mayest give unto me an abatement of my misery : O thou which art the Comforter of thine Elect, give unto me daily more and more the heavenly comforts of mine Election ; and in the greatest agonies and distresses of my body, transfix my soul with the most joyful apprehensions and the most firm perswasions of thine everlasting Love and undeserved Mercies towards me in Jesus Christ : That neither the apprehensions of a sad and miserable life, nor

the fears and terrours of an uncomfortable death, may ever be able to affright my soul, nor to disturb that sweet peace, rest and repose which my spirit now hath and desireth to have in thee the God of spirits who givest unto those souls that are of thy Communion, the antepast of eternity the blessed anticipation of immortal joy. O my God, my Stay, my Comforter, unto thee do I flie for the comforts of immortality : Like as the Hart panteth after the water-brooks, so panteth my soul after thee O God : My soul thirsteth for God, even for the living God ; when shall I come to appear before God ? when shall I drink my fill of the waters of life to quench my thirst ? O let my tears no longer be my meat day and night, while mine own troubled thoughts say unto my soul, Where is now thy God ? for surely my God is in heaven ; whatsoever pleaseth him that doth he in heaven and in earth : and though for a while in the evening of this life I have sadness upon earth, yet in the morning of eternity I shall for ever have joy in heaven, *Amen.*

O Holy, Blessed and Glorious Trinity, three persons and one God, have Mercy upon me a most miserable and wretched sinner,

sinner, and therefore most miserable and wretched, because a sinner : because I have sinned against heaven, and against thee the God of heaven : But since thou hast given me grace through the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity ; I beseech thee that through the steadfastness of this faith, I may be absolved from all my sins, and also be defended from all adversity, which livest and reignest, one God world without end, *Amen.*

Remember not Lord mine offences, nor the offences of my fore-fathers, neither take thou vengeance of my sins : spare me good Lord, spare me thy most afflicted, but most unworthy servant, whom thou hast redeemed with thy most precious blood, and be not angry with me for ever.

Spare me good Lord.

From this and all other evil and mischief of my body, from the more afflictive and contagious sin of my soul, from the crafts and assaults of the Devil, either against my body or against my soul ; from :

the fear of thy wrath, and from the sentence of everlasting damnation,

Good Lord deliver me.

By thine agony and bloody-sweat, help and assist me in all mine agonies : By thy Cross and Passion, make me conqueror in all my sufferings : By thy precious death and burial, sweeten my death, and sanctifie my grave : By thy glorious resurrection and ascension, raise me up again at the last day, and glorifie me ; and by the coming of the Holy-Ghost give unto me now amidst the torments of my life, and the terrours of my death, the immortal comfort of a blessed resurrection to eternal glory ; And in this my distress, by this thy special assistance help and comfort,

Good Lord deliver me.

In all time of my tribulation and adversity, which thou hast now sent me : In all time of my wealth and prosperity, if thou shalt be pleased once again to send it me, in the hour of my death, and in the day of Judgement,

Good Lord deliver me.

I that am a sinner, do beseech thee to
hear

hear me O Lord God ; And that it may please thee to rule and govern thy holy Church universally in the right way : And to deliver this thy distressed and oppressed Church from all her sins, and from all her troubles, and to restore her to her former Truth and Peace,

I beseech thee to hear me good Lord.

That it may please thee to let thy hand be upon the man of thy right hand, and the Son of man whom thou hast made so strong for thine own self, and so will not we go back from thee ; O let us live, and we will call upon thy Name ; Turn us again, O Lord God of Hosts, shew us the light of thy countenance and we shall be whole,

I beseech thee to hear me good Lord.

That it may please thee to defend and strengthen all Bishops and Ministers of thy Church ; That notwithstanding the manifold oppositions, contempts and persecutions of disobedient and gain-saying people, they may still uphold thy true and lively Word, and thy holy and blessed Sacraments ; and by their preaching, and administering, and their living,

ving, and dying, may set them forth and shew them accordingly,

I beseech thee to hear me good Lord.

That it may please thee to be a Father to the Fatherless, whom my sins have helped to make so, and whom my repentance cannot, but thy Mercy can relieve: To be a husband to the widow, a comfort to the comfortless, and to relieve all that be desolate and oppressed, and to shew thy pity upon all exiles, prisoners and captives, especially those that suffer imprisonment and captivity, or banishment for the cause of righteousness, for the Doctrine of a Catholick Faith, or for the duties of a Christian life,

I beseech thee to hear me good Lord.

That it may please thee to have Mercy upon mine enemies, persecutors, and slanderers, to turn their hearts, and to forgive their sins, and to save their souls; and to make me forgive, as I desire to be forgiven; and to make me desire to be forgiven, as I stand in need of forgiveness; and to make my waies to please thee, that thou mayest make mine enemies to be at peace with me,

I beseech thee to hear me good Lord,

That

That it may please thee to give us all true repentance, that thou mayest forgive us all our sins, not only our negligences and ignorances, but also our perversnesses and profanesses, and to endue us with the grace of thy holy Spirit, that we may lay aside our own animosities, self-interests and worldly advantages, and joyn together with one heart and mouth to praise thee, and to glorifie thy holy Name, not looking after fond pretences and fading vanities, but looking for that blessed hope, the glorious appearing of the great God, and of our Lord and Saviour Jesus Christ,

I beseech thee to hear me good Lord.

Son of God, I beseech thee to hear me. O Lamb of God that takest away the sins of the world, take away my sins also, in whom alone there is a world of sin; and grant me thy peace, and have Mercy upon me: O Christ hear me, and as thou camest to redeem me when I was utterly lost, so I beseech thee suffer me not to be lost now thou hast redeemed me.

Lord have Mercy upon me.

Christ have Mercy upon me.

Lord have Mercy upon me.

And

And remember me according to the favour that thou bearest unto thy people ; O visit me with thy salvation , that I may (once more if it be thy will) see the felicity of thy chosen , and rejoyce in the gladness of thy people , and give thanks with thine inheritance , through Jesus Christ our Lord, *Amen.*

The sick mans Benediction.

Blessed be the Lord God , even the God of *Israel* , which only doth wondrous things.

And blessed be the Name of his Majesty for ever ; and all the earth shall be filled with his Majesty ; and my soul shall be filled and revived with his Mercy , *Amen, Amen.*

The Lord Jesus be within me to strengthen , without me to assist, before me to direct, behind me to defend and protect, beneath me to uphold and sustain, above me to receive my soul.

Let the power of the Father preserve me,

me, the wisdom of the Son guide and enlighten me, the operation of the Holy-Ghost quicken and revive me in my passage through the gates of death, and bring me into everlasting life.

The blood that ran from the wounded heart of my blessed Saviour, which hath purchased for me abundance of grace in my life, of comfort in my sickness, and of hope in my death, wash my soul from sin and from iniquity, that it may be presented without spot or blemish before the righteous Judge of men and Angels, in the Name of the Father, and of the Son, and of the Holy-Ghost, *Amen.*

The sick mans Valediction.

LORD I am willing to forsake all to follow thee; O let me follow the Lamb whithersoever he goeth: I willingly forgive all men, and heartily desire all men to forgive me; that though I came into this world hating my God, yet I may not go out of it hating my Brother; for God
(.with

(with whom I hope to dwell when I go from hence) is love, and he that dwelleth in love dwelleth in God, and God in him, 1 *John* 4. 16.

I follow after, to apprehend that for which also I am apprehended of Christ Jesus.

This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the price of the high calling of God in Christ Jesus.

The grace of our Lord Jesus Christ be with you all, *Amen.* *Phil.* 3. 12, 13, 14.

The sick mans Preparation for his Departure.

I am now ready to be offered, and the time of my departure is at hand, 2 *Tim.* 4. 6.

Now therefore I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee: that I may find grace in thy sight, and con-

consider that I am one of thy people.

And he said, my presence shall go with thee, and I will give thee rest.

And he said unto him, if thy presence go not with me, carry me not up hence; for wherein shall it be known here that I have found grace in thy sight? is it not in that thou goest with me?

And the Lord said, I will do this thing also that thou hast spoken, for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee shew me thy glory; so saith my soul O Lord; and because no man shall see thee and live, I desire to die, that I may see thee, *Exod.* 33. 13, 14, 15, 16, 17, 18.

Unto him that is able to keep me from falling, (into the pit of everlasting destruction) and to present me faultless before the presence of his glory with exceeding joy, do I recommend my soul, even to the only wise God our Saviour, to whom be glory and Majesty, dominion and power, now and ever, *Amen.* *Epist. of Saint Jude, v. 24, 25.*

The Lord shall preserve me from all evil; yea, it is even he that shall keep my soul.

The

The Lord shall preserve my going out, and my coming in, from this time forth for evermore, *Amen. Psal. 121. 7, 8.*

The sick mans Departure or Dismission.

A Rise ye and depart, for this is not your Rest, because it is polluted; it shall destroy you, even with a fore destruction, *Micah 2. 10.*

Return unto thy Rest O my soul, for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the Land of the living, *Psal. 116. 7, 8, 9.*

There remaineth therefore a Rest to the people of God. *Heb. 4. 9.*

Lord I willingly go out of this world, that I may enter into that everlasting rest, *Amen.*

I have set God before me, he is at my right hand, I shall not fall;

Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope;

For

For thou wilt not leave my soul in hell,
neither wilt thou suffer thine holy one to
see corruption.

Thou wilt shew me the path of life; in
thy presence is fulness of joy; at thy right
hand there are pleasures for evermore,
Amen. Psal. 16. 8, 9, 10, 11.

To me to live is Christ, and to die is gain.
I have a desire to depart, and to be with
Christ.

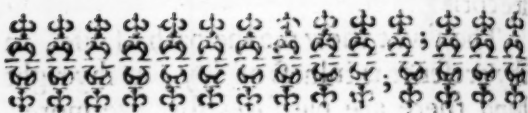
Lord now lettest thou servant depart in
peace, that he may rest in hope, rise in
joy, and reign in glory, *Amen.*

2 12 1671

~~And now, O Lord, I beseech thee, that I may be able to~~

~~depart in peace, and to be with Christ.~~

[Faint, mostly illegible text, possibly bleed-through from the reverse side of the page.]



A sick mans Resignation.

Pfal. 31. 5.

*Into thine hand I commit my spirit; thou hast
Redeemed me, O Lord God of Truth.*



Here is nothing more the duty of a good Christian, then whiles he lives to possess his soul in patience, and when he shall die, to resign his soul in comfort. And indeed, he must possess his soul in patience, that he may resign it in comfort: He must possess his soul in patience, as not being fully contented, much

much less fully delighted, with his present condition in this world; wherein he cannot but see very much to trouble him, but nothing at all to satisfie him : *Help Lord,* saith the Psalmist, (*Psal. 12. 1.*) in great vexation of his heart; and we may gather a threefold reason why he is so vexed; *the godly man ceaseth, the faithful fail, and they speak vanity : Defectus sanctitatis affectu, veritatis in intellectu, sanctitatis affectu,* saith *Alensis*. The defect of holiness in the will, of truth in the understanding, of innocency in the action : This is the threefold defect that makes the good Christian possess his soul, not in delight as upon choice, but only in patience as upon necessity; because he wants holiness in his will, and cannot love God; because he wants truth in his understanding, and cannot know God; because he wants integrity in his action, and cannot honour God as he is bound and desires to do. This is the reason that he possesseth his soul, not in delight but in patience; and the trouble that he finds in his possession, makes him think himself of a Resignation : The possessing his soul in patience whiles he lives, makes him Resign his soul in comfort when he is to die : And here we have
the

the form of that comfortable Resignation
*Into thy hands I commit my spirit, thou hast
 redeemed me, O Lord God of truth.* I hope
 no man will say, that this set form of
 Resignation of his soul, doth stint Gods
 Spirit, which teacheth him how to Resign
 his own: For sure we are, that he useth
 this same form, of whom it is said, *God
 giveth not the spirit by measure unto him*
John 3. 34. And if a set form did not con-
 fine the spirit in him who received it not by
 measure, much less can it confine the spirit
 in us, who have it measured from him.
 Well may set forms teach us rightly to
 commend our own spirits to God, but they
 cannot possibly make us confine his Spirit.
 Had there been any such inconveniency in
 using of set forms, the Spirit of God
 would not have provided us so many
 forms of Prayers and Praises in the *Psalms*
 and other parts of the Text: so that no ob-
 jection can be made against set forms of
 Prayer, as such, which may not be retorted
 to some undervaluing, if not undermining
 of the Scripture it self, the very light of
 our eyes, the breath of our nostrils, and the
 joy of our hearts: We may not then hear-
 ken to this objection, above all the rest
 unless we will say, That the Spirit of God

intend to confine himself : Or the Son of God did intend to confine his own Spirit in us, when he absolutely prescribed a form in his own most holy Prayer, commanding it to be said, *Luke 11. 2. when ye pray, say, Our Father :* nay yet more, unless we will say, that the Son of God did intend to confine his own Spirit in himself, when he used this very particular form, *Εὐχόμενος τὸ Πνεῦμα σου εἰς χεῖρας σου*, *into thy hands I commend my spirit, Luke 23. 46.* For it is the very same Greek text in both places, and the very same translation in the vulgar Latine, though we in English have seemed to make a Verbal, but not a Real difference : And therefore it is evident, that our blessed Saviour by using this set form, hath sanctified it for our use, and taught us thereby how to Resign our souls to him that gave them ; And indeed, the Spirit of God had sufficiently sanctified it before ; so that now we have this Resignation doubly sanctified to us by the spirit, and by the Son of God ; so happy a thing is it for us seriously to consider, and much more sincerely to love it, to give it a place in our meditations, and much more in our affections ; And indeed it doth challenge both ; nothing so fit to
busie

360 *A sick mans Resignation.*

busie our contemplations as these words, *Into thine hand I commit my spirit*; nothing so powerful to work upon our affections as these words, *Thou hast Redeemed me O Lord God of truth*: But since good Meditations do produce good affections, and good affections do increase good meditations; it is manifest that God hath joyned them together, and therefore we may not put them asunder. And indeed the whole verse concerns one and the same thing, considered in it self, and in its cause; *Resignatio, Resignationis causa*; The Resignation of the soul, and the cause of that Resignation; The Resignation of the soul, *Into thy hands I commit my spirit*; The cause of that Resignation, *Thou hast Redeemed me O Lord God of truth*: The Resignation of his soul is as ours should be, remarkable for its seasonableness, for its fullness, for its willingness, *Resignatio Opportuna, Plena, Voluntaria*; It is first opportune or seasonable; secondly full or plenary; thirdly free or voluntary: First it is an opportune or seasonable Resignation; for he was now in great danger, and in greater distress; *Pull me out of the net that they have laid privily for me, v. 4.* He was already partly ensnared, and did fear lest he might

A sick mans Resignation. 361

might in time be wholly entangled in the miseries and mischiefs of this sinful life, if he should retain his soul too long, and that makes him think of Resigning it : He well understood his dangers and his distresses, and that made him look towards his Deliverer, and after his Deliverance : Tis not unseasonable at any time to resign our souls to God ; for he may call for them when he pleases, and we ought to be ready at his call ; But it is most seasonable, when we see our selves either in imminent danger, or in irremediable distress ; then it is proper to follow the example of *Elijah*, 1 Kings 19. 4. *He requested for himself that he might die ;* and said, *Satis est nunc Domine, Accipe animam meam ;* It is enough now O Lord, take away my life : It is enough for me in regard of this world, saith *R. David* ; It is enough for this wicked world ; for I have lived too long to see so much wickedness, and to be able to redress none, and yet desirous to stay longer to help increase Ail ; Thus far in effect a Jew could go ; but let Christians go farther in their Gloss, and say moreover, It is enough for thy glory, and enough for my salvation : It is enough for thy glory, for thou hast miraculously pre-

R

served

362 *A sick mans Resignation.*

served me in my life ; it is enough for the good of mine own soul , for thou hast made me sensible of, and thankful for thy miraculous preservation : And when can I better desire thee to take my soul, then now it actually hath this sense of thine undeserved Mercies, and this thankfulness for them ? Yet *Tremelius* , seeking for the reason of this prayer out of the tenth verse , thus pithily enlargeth his Gloss ; *Abjectio Tui Fœderis, Cultus Tui Destructio, Prophetarum tuorum cædes, & mei persecutio, faciunt ut mortem expetam* : That the children of *Israel* have forsaken thy Covenant , thrown down thine Altars, slain thy Prophets with the sword , and seek my life to take it away ; These things that have hitherto made me weary of life, do now make me even desirous of death : Nor may we think so Religious a Prophet would have carried with him the guilt of Impatience, much less of Uncharitableness to his grave : For it was the indispensable necessity of Gods Truth , and the unfeigned zeal of Gods glory, that extorted from him this most grievous complaint ; And indeed , when the true Religion and worship of God is in danger or in distress, though we our selves be in neither, yet is it
not

not fit for us to admit of the comforts of this world; then if any say, *Fear not, for thou hast a Son*, thou needest not be troubled that the *Philistims* have gotten the conquest over *Israel*, for thou art in a happy condition, thou hast a goodly inheritance, and a Son to inherit after thee; yet must thou not answer, neither regard it, unless thou wouldest have a weak dying woman rise up against thee in Judgement, *1 Sam. 4. 20.* Then must *Ichabod* be all thy saying, that is, where is the glory? not where am I, what will become of me, or of my Family? But *where is my God, where is his glory?* For if the glory be departed from *Israel*, how can a true *Israelite* desire to abide in it? Thine eyes are not opened to see thine own and other mens wickedness; thine heart is not opened to be sorry for it, and to repent of it, unless thou be ready in such a case as this, to cry out and say, *Wo is me, that I am constrained to dwell with Mesech, and to have mine habitation among the Tents of Kedar, Psal. 120. v. 4.* This was the method of his prayer, who questionless prayed with Gods Spirit, *Psal. 119.* First, *Give me understanding according to thy Word*, v. 169. Then, *Deliver me according to thy Word*, v. 170.

364 *A sick mans Resignation.*

till he had a right understanding of his misery, he knew not how to pray for his deliverance: But as soon as he fully saw the one, he could not choose but heartily pray for the other: *Resignatio opportuna*; This Resignation of his soul was opportune and seasonable; that is the first.

And as his Resignation was opportune and seasonable, so it was also full and plenary; *In manus tuas; Into thy hands*: as if he had said, I desire to reserve nothing in mine own hands, but do resign all into thine: The Common-Law is very careful that a Resignation be whole and entire, without any reservation: And *Navarr* tells us, that he that hath anothers Resignation, must be very cautelous in allowing him any thing out of his living, for fear there may be a suspicion of a Simonaical contract: (*Potest quotannis Resignanti quid Donare, si id faciat ob Amorem Dei principaliter coram Deo, absque tamen ullo pacto*: And again, *Gratitudinem erga Resignantem Caute exercere debet, ne presumatur id facere ob Confidentiam*;) Will not the Law be satisfied without a full Resignation, and do we think God will be satisfied without it? Or what were it for him to accept of part of thy soul, but to
allow

allow himself to be but half a God? Thou must therefore either Resign all to him, or keep all to thy self: For thou canst not divide the Sacrifice, unless thou wilt divide the Deity: And since thy All to him is nothing, thou canst not give him less then All, but thou must profess him worthy of less then nothing: He hath required All thy soul, and All thy might, and All thy strength; and it is a most abominable undutifulness, and a more abominable unthankfulness, not to give him what he requires, since thou canst not give him what he deserves; Therefore it must be a full Resignation, *Resignatio Plena*; that is the second.

And indeed it will be full, if it be free; it will be Plerary if it be Voluntary, which is the third condition, *Resignatio Voluntaria*; it must be a free and a voluntary Resignation; [*I commit my spirit,*] If I would reserve any thing to my self, it should be my spirit, the innermost part of my self, but I also commit that; and as I commit it into thy hands to dispose as thou pleasest, so I freely commit and commend it to thy disposal: A man may renounce his property upon Compulsion, but he Resigns it properly upon Choice or Election.

And so do good men give up their souls to God, freely and willingly, whereas wicked and ungodly men do it against their wills; *Thou fool, this night shall thy soul be required of thee, Luke 12. 20.* As if it were taken away by force, not voluntarily Resigned; which was a great sin in him, that he did not willingly resign his soul to God, who created it; but a much greater sin in thee, if thou do not willingly resign thy soul to the Son of God who Redeemed it, and who alone can save it; especially when he himself hath taught thee this form of a Resignation; whence it was that in the Gospel on Palm-Sunday, the Priest in the Latine-Church was to make a stop when he had read these words, *Jesus when he had cryed again with a loud voice, yielded up the Ghost*: He was here to pause, and to say his *Pater Noster, Ave-Marie*, and *In manus tuas Domine Commendo spiritum meum*, before he proceeded to the next verse; As if it were Unchristian-like in us not to Resign our souls to our Saviour Christ, when we see him as it were Resigning his soul, meerly to prepare a place for ours: I ask then, Darest thou trust thy soul in thine own hands? Is it not already much the worse for thy
keep-

keeping so long ; and will it not still be worse if thou keep it longer ? Canst thou resign it now as pure as thou didst first receive it, and will it not contract the greater impurity, the longer thou deferrest and delayest thy Resignation ? Consider that Saint Paul saith, *It is a fearful thing to fall into the hands of the living God*, Heb. 11. 31. wherein every word hath its weight, a weight too heavy to lay upon thy soul : *ῥεσσειν*, It is the most terrible of all terrours, for it is spoken of death : *ἔμπεσεν*, To fall : None are properly said to fall into Gods hands at their death, but they that would needs keep themselves out of his hands during their life : They then fall into his hands, because they did not before deliver their souls unto him ; whereas those that desire to live unto God, do willingly give themselves into his hands, and do still continue in his hands whiles they are here, and so cannot be said to fall into his hands when they go from hence : Those only that go out of his hands in their life, are truly and properly said to fall into his hands at their death : And they find how fearful a thing it is to fall into his hands, because they find him a living God : He seemed to them as it were asleep before ;

368 *A sick mans Resignation.*

and his own good Spirit complaining that he had so long born with such miscreants, useth their own words in his complaint, *Psal. 44. 23. Awake, why sleepest thou O Lord?* Nay he seemed to them little less then dead, *Psal. 14. 1. The fool hath said in his heart there is no God* : It is in the Hebrew, there is no Judges; if a God to see him (Θεὸς δ' ἀπὸ πάντων θεῶν θάου) yet not a Judge to punish him; They either thought him as it were asleep in not regarding their wickedness, or as it were dead in not revenging it: But now they find him a waking and a living God: That his eyes are open to see them, and his hand stretched out to reach them: and therefore they must needs be infinitely troubled, that they are against their wills, fallen into his hands.

For though King *David* chuseth rather to fall into the hands of God then of men, *2 Sam. 24. 14.* yet is it only in regard of this, not of the next life: In this life he would not willingly fall into the hands of men, of ungodly, unpeaceable, unplaceable men, for their tender mercies are cruel, *Prov. 12. 10.* But in the next life, he would not fall into the hands of God: And it is an admirable observation of Saint

Chrysostom

A sick mans Resignation. 369

Chrysostom upon that plave, Ἡμεῖς μὲν ὧς
ὡς τὰς ἐκείνων ἐμπιστεύμεθα χεῖρας, ἐκείνοι δὲ
ὡς τὰς τοῦ Θεοῦ. We that are under perfe-
cution fall into the hands of men; but they
that are our persecutors fall into the hands
of God; And this of the two is the more
terrible fall. O my God, though thou let
me fall into mine enemies hands, yet let him
never fall into thine: Draw thou near to
him in Grace and Mercy, and draw him
near to thee by Faith and Repentance: Be
thou reconciled unto him, that he may be
reconciled unto thee, and willingly give
himself into thy hands: For it is so fear-
full a thing to fall into thy hands, that I
cannot but pray against it, even for my
greatest persecutors: I cannot hate mine
enemy so far as to wish him that mischief:
O then let me not so far hate my self, as to
bring it upon mine own soul: Let me
willingly commit and commend my spirit
to thee every day, that being in thy hands
all my life, it may not fall into thy hands
at my death: Not fall into thy hands as a
Malefactor that fled from thee, to be
Judged and Tormented: But be received
into thy hands as a child that flies to thee
to be pardoned and protected: For when
we have said all, and tried all that we can

370 *A sick mans Resignation.*

say, this is the only way to be a good Christian, and that according to the first and best patterns or presidents that have been given us of Christianity; for so its said of *Barnabas and Paul, Men that have hazarded their lives for the Name of the Lord Jesus Christ*; It is more in the original, *Tois παραδιδωον τας ψυχας αυταις*: *Qui tradiderunt animas suas*; *Men that have given or delivered up their souls for the Name of our Lord Jesus Christ*: He that will be a good Christian, must endeavour to be as ready to deliver up his soul to Christ, as he desires Christ should be ready to receive it: And we are very much encouraged so to do; for we cannot be so ready to give our souls, as he is ready to take them, which puts me on the second general part of my text, (for I am willing to form my thoughts upon this argument into a farewell-Sermon for a Vale to the world) *Resignationis causa*, the cause of this Resignation, for thou hast Redeemed me O Lord thou God of Truth: Wherein we have indeed two causes; First the fulness of the Redemption, *For thou hast Redeemed me*. Secondly, the faithfulness of the Redeemer, *O Lord thou God of truth*.

First, the fulness of the Redemption; for

it had a threefold fulness; a fulness of Excellency, a fulness of Appearance, a fulness of Redundancy; which is *Bonaventures* distinction concerning our blessed Saviour, (*lib. 3. sent. dist. 13.*) *Quod est loqui de Plenitudine secundum Excellentiam, & secundum Apparentiam, & secundum Redundantiam*: We may speak of the fulness of Christ according to its Excellency, according to its Appearance, and according to its Redundancy; for Christ had a fulness of Excellency from his first conception; And he had a fulness of Appearance from the descent of the Holy-Ghost upon him; for then his excellent holiness was made apparent to all the world, by the testimony of the Father and of the Holy Spirit: And he had a fulness of Redundancy from the time that he sanctified his disciples and servants, by the communication and participation of his holiness: And this same threefold fulness is in this Redemption; A fulness of Excellency or Perfection in the nature of it; *ἐλευθερώσει*, hast Redeemed; A fulness of appearance or manifestation from the Author of it, *Thou, thou hast Redeemed*; And a fulness of Redundancy from the subject of it, me, *Thou hast Redeemed me*. First there is a fulness of

of Excellency or Perfection in this Redemption from the nature of it, ἐλυτρώσω, Thou hast Redeemed; So saith the Master of Greek Criticisms, Τὸ δὲ λύεσθαι καὶ λύτρεον κυρίως ἐπὶ ἐξωιήπως αἰχμολάτῳ. This word is properly used concerning the Redemption of Captives, that are Redeemed with a price: For they that are otherwise delivered then by a price, Πύεσθαι, ἢ ὑπολύεσθαι, are said rather to be Rescued then to be Redeemed: (*Eustath. in Iliad. a.*) Here is then a Redemption as excellent as the price that was paid for the Captives, and that was the blood of the Eternal Son of God: A price that was infinitely more worth then all the whole Creation both in heaven and in earth, which hath in truth no other preciousness but what it hath from this price; is no farther precious then as it is sprinkled with this blood.

Secondly, A fulness of appearance or manifestation in this Redemption from the Author of it. *Thou, thou hast Redeemed; Thou whom God hath appointed heir of all things, by whom also he made the worlds, and who art the brightness of his glory, and the express image of his person, Heb. 1. 2, 3.* This heir of all things came to make us partakers of his inheritance: The same God
that

A sick mans Resignation. 373

that made the world by his Power, and governed it by his Wisdom, Redeemed it by his Mercy : He that was the brightness of the glory of God, and the express image of his person, was pleased to make himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man to humble himself, and become obedient unto death, (Phil. 2. 7.) That by his death he might destroy death, and by his rising to life again, might restore to us everlasting life : But that's the third fulness in this Redemption ; A fulness of Redundancy, from the subject of it ; Me, Thou hast Redeemed Me ; Thou, Me : Heaven and Earth are meet together in the Myserie ; But Heaven and Hell are met together in the Mercy of this Redemption : God and Man in the Myserie, but God and sinful Man in the Mercy of it : Me in my Nature was a great myserie ; but Me in my Sins was a far greater mercy. Thy love did seek me when I did not deserve it ; Thy care did keep me when I did not observe it ; O let neither Love nor Care forsake me now I do desire it : And indeed thou hast promised not to forsake us ; And that is the second Reason we are so willing to Resign our selves to thee, the faith-

474 *A sick mans Resignation.*

faithfulness of our Redeemer, O God thou God of Truth : Thou art powerful in thy performances as God, and faithful in thy Promises as the God of Truth : As none can resist thy power in performing, so none may distrust thy truth in promising : It was thy Mercy that made thee promise, but it is thy Truth that maketh thee keep thy promises : Mercy and Truth are together in God, as Cruelty and Falseness go together in man ; Though I have no right to thy Mercy from it self, yet I have a right to thy Mercy from thy Truth ; And thine own Holy Spirit hath taught me to claim this Right, *Heb. 13. 5. For he hath said, I will never leave thee nor forsake thee* ; He said it to *Joshua*, yet will have me believe, he said it to me ; for though that promise in its occasion was particular, and concerned only *Joshua* and those with him, *Josh. 1. 5.* yet in its document it was universal, and concerned all the faithful servants of God that should be to the end of the world ; for that promise was made to *Joshua* as Leader of the people, and therefore belonged in common to him and to them, even to the whole Church of the Jews : And by the same reason belongs to us now as it did to them, even to the whole

whole Church of the Gentiles ; *For there is no difference between the Jew and the Greek, or Gentile ; For the same Lord over All, is rich unto all that call upon him, Rom. 10. 12.* If we call upon him as *Joshua* and the Israelites did, we have the same interest in his promises as *Joshua* and the Israelites had ; He will be as rich in Mercy to us, as he was to him and to them ; or else in vain hath his Apostle said, *For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures, might have hope, Rom. 15. 4.* Where is the comfort of the Scriptures if it be not in the Promises ? or what promise can be the ground of our hope like this, *I will never leave thee nor forsake thee ?* A promise which he made in Mercy, as Lord over All, and therefore rich in mercy to All that call upon him ; But a promise that he keepeth in truth, as being *the same Lord over All* ; That is, one and the same constantly in himself, and therefore not diverse in his Word, nor in his Promises : *O God thou God of truth :* As God, thou art a Creditor to All by thy Mercy, All borrow of it, All depend on it, All are obliged to it : But as a God of Truth thou art a Debtor to All, that is,

to

376 *A sick mans Resignation.*

to All that call upon thee ; for the Promise, though it be universal, yet it is conditional : Thou art a Debtor to All by thy Truth : they have an Interest in thy Promise, claim it as their Right, look to it as their Treasure, look on it as their Comfort : *Debitor fidelitatis, non Justitia*, God is to man a Debtor of faithfulness, though not a Debtor of Justice : A Debtor of faithfulness, because of his own Word, though he cannot be a Debtor of Justice, because of mans Merit : As he is God, he hath provided Mercy, (for as is his Majesty, so is his Mercy) But as he is the God of truth, so he hath moreover assured it : In this assurance did Saint *Paul* comfort himself, *2 Tim. 1. 12. For I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day ;* Τὸ Πάρεσθαι μὲ οὐλάξει, *Depositum meum servare ;* God is contented to be our *Depositarius* or *Trustee*, to keep that which we commit to him, so it be worth his trust, or fit for his keeping : And nothing is fit for his keeping, which hath relation to this day, or any thing of this world ; but only that which hath relation to that day, or to the world to come : Therefore I may com-
mit

mit nothing else to him as to my Depositary or Trustee, but only my soul, which alone can remain and abide till that day: And if I commit my soul unto him against that day, he will see it then forth-coming as safe as I can desire, and more safe then I can deserve: This is the Παράθησις, The *Depositum*, Saint Paul speaks of; And the word used by him is a Noun derived from the Verb used in my Text, Παράθισμαι, I will Depose, *Into thy hands will I Depose my spirit*; Saint Pauls Παράθησις, wholly agrees with this Παράθισμαι, his *Depositum* with this Depositing; The thing that he commits to Gods trust, is, his spirit, his soul, which he commits into his hands, as the only Trustee of souls: And it is much to be observed, that the word Παράθισμαι, in the Greek Text, is not in the Present, but in the Future-Tense, so that it is to be rendered, not I do depose, or commit, or commend, but *I will depose, or commit, or commend my spirit*; to shew to us mans uncessant Dutifulness, and Gods uncessant Faithfulness. First mans uncessant Dutyfulness; for this act of Resigning the soul, is a continued act; it is a thing long in doing before it can be well done; It requires great preparations, greater deliberations,

rations, and greatest Resolutions ; And after all our Preparations , and Deliberations, and Resolutions, it is still a motion that is rather *in fieri*, then *in facto esse*, rather compleating, then compleated ; that hath more perfection from the time to come, then from the time present or past ; more perfection in the Purpose, then in the Performance ; in the Resolution, then in the Execution ; *Παραθήσομαι*. I will commit : No man can so fully Resign himself to God as he ought ; and though our blessed Saviour could and did, yet to teach us this Document of humility, he also speaks as if he had not done it ; for he saith, *Παραθήσομαι*, as well as *David*, I will commit ; As if something were still behind, something still more in the Resolution then in the Execution : For though the grace of union in Christ was infinite, the grace whereby he took his humane soul, yet the habitual grace was not infinite, the grace whereby he resigned his soul ; But God is infinite, as in himself, so also in his Obligation ; and an infinite Obligation requires an infinite Satisfaction , which to a Finite nature must needs be rather in the Purpose then in the Performance, for which cause our blessed Saviour himself thought fit

to say, not Παεγνίσθηναι, but Παεγνίσσασθαι,
not I do commit, but I will commit my
spirit : O Lord let me never think I can
do too much, when thine own Son hath
taught me that I can never do enough :
He said I will do it, when he had done it ;
shall I say, I have more then done it, when
I cannot do it ? Did he speak by way of
attenuation in his works, and shall I
change a Supererogation in mine ? Did
he seem to intimate something less in his
performance then was in his Obligation ;
and shall I dream of Performing more then
I was Obliged ? O let me never come to
that height of Impiety as to neglect my
duty, much less to that height of Impu-
dence as to over value it : Let me never
say, I Do, or Have done ; but only I will
do, accounting it thy greatest mercy to my
soul, that thou givest the will to do ; and
the greatest security of my soul, that thou
acceptest the will for the deed.

Secondly, Gods uncessant faithfulness ;
for *David* could not have said, I will com-
mit, by a continued act of giving, if he
had not believed Gods uncessant faithfulness
in a continued act of receiving ; Gods
faithfulness is as everlasting as himself :
And that makes him look upon his trust as
never

never fully discharged, but as alwaies newly undertaken; And he would have us believe that he is as careful of it, and as faithful in it, as if he did every moment newly undertake it; for this same *Παρασπονδία*, in the Future-tense, which doth shew mans continued act in resigning his soul to God, doth also import Gods continued act in receiving souls that are resigned unto him; that he is alwaies ready to Receive them, and alwaies as careful to Retain them, and will be as faithful to Restore them: He Receives them by his Mercy, he Retains them by his power, (none is able to pluck them out of his hands, *John* 10. 28.) He will Restore them by his Truth; And he will Restore them infinitely better, then he can Receive them; contrary to all other Trustees, who generally Receive much better then they Restore. Never any man gave his spirit to God in his life-time, though but for an instant, by an holy Contemplation or Affection, but he received it again much better then he gave it: How much more shall he that gives him his spirit at his death by a full and free Resignation, receive it again infinitely better at the last Resurrection. Wherefore let us pray unto him that he

new will be pleased to make us ready to resign
s be our souls to him without reluctancie, and
d as careful to resign them without spot or
men blemish, being thoroughly washed by the
ears of our own Repentance, and by faith
doth in our Saviours blood, that so he may
g his receive them into his Mercy, and sanctifie
con them by his grace, and satisfie them with
e re his glory, through Jesus Christ our Lord
eady and only Saviour, to whom with the Fa-
al to ther and the Eternal Spirit, be ascribed all
Re honour and glory, be performed all boun-
Mer den duty and obedience, from this time
non forth and for evermore, *Amen.*

*Quod de te per te loquimur, da transeat ad te,
Utque tui simus, nos age, solus habe.*

FINIS.
